

A
FOUNTAIN
OF
Gardens:

OR,
A SPIRITUAL DIARY
OF THE

Wonderful Experiences of a CHRISTIAN
SOUL, under the Conduct of the
Heavenly WISDOM;

Continued from the Year MDCLXXVIII, to
the Middle of the Year MDCLXXXVI.

Vol. III. Part. II.

By J. LEAD.

Printed in the Year 1701.

ADVERTISEMENT.

THIS *Spiritual and Wonderful Diary* is here Presented Compleat, reaching to that Year, from which some of the Already Published Writings of the *Author* do begin; whereby a Continuation may be brought down to this Present Year MDCCCL. There is indeed a great Part lost of what She had Written in loose Shreds of Paper, for the sake of her own Memory, and for Monitions and Encouragements to some few Particular Friends; not thinking of their Publication in the least: As also a Book Written in her own Hand, which was lent to an Honourable and Pious Lady, that soon after Deceased. By which means the Seven last Years will be found so short in Comparison of some of the Foregoing ones. The Death of her Intimate Friend, who diligently transcribed all her *Spiritual Papers*, has prevented us from seeing many Things, that would Doubtless have been preserved by him. Besides her *Visitations* have not been always after the same manner: And the Spirit of *Wisdom*, that would be sometimes feeding her Day by

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Day,

Day, with the Milk and Honey of the Spiritual *Canaan*, would at other times lead her on toward the Mount of *G O D* in the Strength thereof, without these more sensible Repasts. Let *G O D* be Praised for what has been preserved: And let us not think that any thing has Miscarried, which is not, or shall not be Compensated.

The Author's other Books may possibly more than make up for any Loss in This. And notwithstanding even all the Defects and Ruptures in it, 'tis not to be reckon'd Incompleat; there being to be found herein the whole Process of a Soul, under such Divine Communications. So that we may look on it as a Garden, that is after the Eastern Mode: In which the very Irregularity and Abruptness, is taken for a piece of Magnificence and Beauty. However, it is possible that an Appendix may hereafter be added, from some Papers that have been Recover'd since this *Diary* first began to be Printed: Which will principally relate to the *First Volume*.

THE

THE
P R E F A C E.

Having now liv'd to see brought forth into publick view, the Fourth and Last Volume of the Fountain of Gardens, Compleat, this opens a Spring of Praises to Him, who is the first Author of them; who hath lengthened out the Line of my Life, beyond What could expected be, I being now Aged Seventy Seven Years; the Most High God foreseeing the End for which my Days have been so prolonged, as an Instrument whom he hath made use of, to manifest and open what contained is herein. As also to be Noted is that Faithful Labourer, in the Translating of these Volumes (with several Treatises of the Author's, Written since this) out of English into High Dutch: For the which Service, and work of Love, a Memorial may there be of him throughout many Generations.

Now, this my Epistle I do direct principally to those that Rooted, and Implanted are, in this Mystical and Spiritual Garden, who have found and tasted the pleasant Savour from that Eternal Root, which is no less than the Ghostly moving, and Divine inspiring Light, that hath made these

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these Heavenly Mysteries so relishable unto them : whereby there have been drawn forth such living Testimonies, owning the Refreshings which have been received from what has already gone before, which shall not have their stop only here to the receivers hereof : But assuredly, there will ensue and follow a great Reflux of the Spirit ; it being the fulness of Time that now expired is heresof. Therefore blessed, and highly renowned are those, who of the Number of this new sprung up Generation shall be, and all born anew out of the Womb of pure Virgin-Nature, from its first Eternal Nativity. These shall live as an holy separated priestly Fold, Circled about with impregnable Light, Peace, and Love : the Glorious Lord in the midst of them appearing, opening, and giving new and fresh Discoveries of himself. So that the Deeps from beneath shall give their perpetual Waterings, and the Heights from above their Golden Mists and Dews, to make you always Fat and Flourishing : each one having vital Sap rising up, for the putting forth of full ripe Fruits ; with such Sovereign healing Leaves, as may a Cure make to all defects, whether in the inward or outward Form. For the Veins of Eternal Life will diffusive be, among the Plants of this Garden. O therefore who would not be born again out of this Eternal Paradisical Ground, and suffer a dissolving out of that which is degenerated, as that first Adamical Birth, that was driven out from God's Presence ! And no other

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other way is found for a return again, but by entering into Him, who is the New Paradisical Spring, where all lost Pleasures and Joys of that Kingdom recoverable are again; as we obedient are found unto these new Creation-Laws, Rules, and Methods, that described have been by the Princely Wisdom, that hereup to is Disciplining her Children. The Process of which has been much revealed, and made known, and (in some good degree) experimentally proved, as you may observe through a scrutinous and serious Observation of what in these Volumes, and the Author's other Writings is to be met with. Which was not given forth for a singular, or private Account: God having an Eye herein upon such as worthily betake themselves to follow those Steps, that may bring them up to that Mount, where full Cups may to each one given be, dropping from that Vine, that flows evermore with the Ruby Blood, that will make all Vigorous and Divine; which is no less than Angel's Food. Who so have tasted, and found these refreshing Powers, have a Commission from Him, who is the Governour of this Love-Feast to descend, and make report to their fellow Waiters and Believers, what delicate Fare may upon this Mount participated of be: to draw them off from this Oldward World, where nothing but unsavory Meat is to be found. And that they may lick up no more the Serpents Dust, which doth cheat, stifle, and stop the pure Breatnings of the Divine Life. Which all set free
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must be, to live upon that Portion that is the Gift of God, and so freely does now offer it self to them, who shall obey this Holy and Heavenly Call: which is calling out from all the Confused Babylonish State; where only Traffickings are for what is light and chaffy Food, which do keep poor Souls in drought and hunger; for they can never satisfied herewithal be. Therefore a Transplanting from out of the Garden of this Outward Principle there must be, into this pure Lebanon: From whence the Curse is fled away, and fulness of all Blessing is shewing down perpetually upon the Plants that here do grow. Motives all-powerful hereunto are presented before your Eye, that so it may not grievous be, to forsake and abnegate those Enchantments, which from this Earth do rise, and which do daily send forth their Contagious Rays. Which avoided may be, as there is a following and obeying the rules, that prescribed here in this little Volume be. As you do observe, and take deep root herein, then will you know a Marvellous Change, even as the Author has prized and experienced. Who covets that you may partakers be of the same Table, that so richly is set with all variety of the Fruits of the Spirit; that will still renew, as that Manna from the Heavens, which is the pure Flesh, and Divine Body of Christ himself: Which will produce no less than his own Similitude and Likeness, that as Anointed Priests with him, in that Melchizedeck Order, we may (together with, and under

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under him) to the Crown number arrive, and reign with him in Princely Purity, upon and over, this Gross and Corruptible Earth. From which a Separation there must be, through the refining Spirit, that will burn up all before it. This is the Prerogative Royal, as a Mark of distinction that will be given to the Plants of this new Garden of Spiritual Eden. Rejoyce therefore in Assured Hope, that this Day is drawing, and breaking forth upon such. In whom the Seals of the Divine Mysteries have had their Revealing, and as do stand in a meet Qualification, for greater Things to be Manifested, out of the Eternal Kingdom; which consisteth in that pure Love-harmony, casting out all that is of that Kingdom, which standeth in Divison, Controversies, Envyings and Emulations. Nothing of which can admitted be among the true Philadelphian Society, whose dwelling is on High, where nothing of Strife can reach to disquiet: For only the God of Love diffused is into every part of this separated Body; which known will be by such Characters, and none other can parallel herewithal for Wisdom, Meekness, Humility, Faith, and Love, Long-suffering and Forbearance, Gentleness, All-kindness, and Courteous Deportments. Such Fruits as these will make out from what Root they Spring, which to perfection will them bring: that so their Fountain-head may so dispersed be, as to bring forth Glory from within, and therefrom spread through the Mortal Part.

Then

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Then will that Prophecy be fulfilled, " Rise, and
" shine; for Man shall become more Fine and
" Bright than the outward Sun for Light, and
" more Massy than the Gold of Ophir: For so
" it becomes well the Bride and Spouse of Christ,
" after his own Similitude to be. Whence the
Voice doth cry, and sound from the Heavenly
Sphere, O hasten, and make ready for this
Nuptial Day: No slacking, nor slumbering time
now allowed is to be. For do you not hear the
Sounds of the Flaming Chariots, that all prepa-
red be to receive, and take you in, that joined to
the Heavenly Hosts ye may be, for Angelical
Triumphs and Joys. For which high exulting
Praises to your Kingly Prince and Saviour are to
be Ascribed All-gloriously, and to the Tri-une
Deity.

Now, here follows a Word of Caution, and
Counsel, to those Plants which inclosed in this
holy Ground be, that are but in their first Spring-
ing, young and tender; and so incident to be
shaken. Now from a tried Stone, which yet in a
Humane Form doth live, and that has passed
through manifold Tryals and Probations, an
Advertisement is from experience given to them,
that they put on Fortitude, and strong Resoluti-
on, to suffer and endure the various Onsets and
Attempts, that you may be tried and proved with-
al, in this your present Warfaring State. As
first, from that rational Spirit, who with the Laws,
Customs and Traditions, according to the Course
of

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of this world, would snib and crop, and even eradicate the Lily of Faith: which being yet but young, may be so harassed, as to prevent its coming up to its flowering Age of Perfection. Therefore caution and care for its defence must be: And no otherwise can it be secured, but as the Oily River from Christ doth this Birth-Life nourish and feed, as suck'd and drawn in by the Mouth of Faith; till into a strong Body it shall come, to withstand all the Wiles and Stratagems, which from the Satanical Kingdom will be apt to break in. Against which all resistance must be made, to Conquer first within, that the Enemy may find no Seat nor Place: But all that is suggested of Fears and Doubtings, may be expelled. Which will effectually be wrought by the rising Power of the Ghostly Might, which calls for the Will-Spirit to join it with all Concurrence, whereby the Kingdom in which the fallen Spirits do their inroads make, Overthrown and quite Demolished shall be: that the Lamb of God may only his Right of Possession and Dominion evermore Establish in the Soul. And through Constancy and Perseverance, it shall assuredly be known, and then All-guarded you will be from the Wars and Strifes that outwardly shall be commenced against this holy Ministration, because they are altogether Strangers to this Internal, and more Spiritual State of Living. Therefore think it not strange, if ye suffer all Contradiction from such, as no Acquaintance have with the Supersensual Powers from the Heavens, which move so secretly
and

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and intrinsically, as the dim Eye can nothing here-
of perceive. Therefore for this Reason you may
excuse such in a Love-forbearance, and thereby
Conquest you will gain, sitting down, and living
in your selves upon those Festival Enjoyments,
which none that live in the Outward Court only,
of a Religious Profession can intermeddle with,
what your Table is daily furnished withal. So
therefore satisfied herein be; so as not to be careful,
or concerned at the Rumors and Censorious Judg-
ings of such, as yet live without, in the common
Garden, where the mixed Seeds do spring and
grow. And expelled so it must be, till another Wa-
tering: Which hitherto has never showered down;
and which will then come to shower. But to you
this Word and Message is sent, that you do pro-
mote all that may make for Unity and Love;
strengthening this Band so inviolably, as over all
Powers, Principalities, Dominions, and King-
doms, upon this Love-Foundation you may stand,
as admitted to reign in Love, Truth and Righte-
ousness, with God and the Lamb.

Here must not now be omitted a Prophetical
Message to the whole Creation, upon whom the
four Winds from the Heavens are going forth to
breath, that is, upon the Slain, that as dead Plants
yet do remain. For be it known, the fulness of
Time is herefor coming on: and the four Gates
are opened for the admission, and gathering
in of the Aliens and Exiles, that have lived in
the remote Corners of the Earth. To them Aaron's
Bells,

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Bells, out of the Inward Sanctuary from the Heavens, do ring, to call them out of their Slumbering Earthly Beds. For now it is a Season for them to shake off their Worldly Dust, and put on another kind of Cloathing. For the which the four Angels from their respective Gates are gone forth, to pour out of their Vials the All-healing Oil: For which a Mighty Voice of Love now utters us, even extending it self to all Nations of the Earth. For now the Princely Shepherd is upon a more quick motion, that so his Flocks may be gathered in, to a mighty increase of his Kingdom: And that from the remotest Corners of the Earth there may be a bringing in, at the Morning-Star shall come to bring them out from the cloudy and dark Day. In order to these things accomplishing, mighty working Powers are at hand.

Therefore hear O English Nation, who hast been as the First Born in this Gospel Kingdom, and hast been visited with the Beams of a Glorious Light, from the Sun of Righteousness, who hath scattered his precious live Coals, as burning Lamps to go forth in the midst of thee, to sow the pure Light of Life. Which is as the first appearance of the Morning break for that Blessed Day, of a stronger and encreasing Light to ensue here-upon.

A Word of Charge to all Ranks, Orders, and Degrees of Professions every where is given, to take heed, that you do not neglect, slight, or suffer

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to slip away from you this Day of your Visitation: for if so, either Nations may supplant you. Then that saying of our Lord may on you be fulfilled: Many that are first shall be last, and the last shall be first: That is, that such as yet lie remote in Foreign Parts, from all Corners of the Earth, shall flock in to come under the Standard of Christ, who is now opening the great Treasures of his Spiritual Kingdom, through the plentiful Effusion of his Spirit. Which is the Ministration that now all Kingdoms, Nations, and Languages are to set on foot, and wait upon, and thereby to be fully qualified, and prepared to entertain Him, who is, and will be, the Desire of all Nations; according to that Prophecy, mentioned in the last of Isaiah, and verse 20, 21. And they shall bring your Brethren for an Offering unto the Lord, out of all Nations, upon Horses, and upon Chariots, and in Litters, and upon Mules, and upon swift Beasts, to my holy Mountain Jerusalem, saith the Lord, as the Children of Israel bring an Offering in a clean Vessel, into the House of the Lord. And I will also take of them for Priests, and for Levites, saith the Lord. For the which, hasten O God: even for the Establishing of this thy Kingdom of Love and Peace, that all Inward and Spiritual Warrings against each other in thy Fold, O Christ, may cease.

Now is you most dear and pretious Plants, that from the Fountain of this Garden have drunk,
and

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and have been refreshed and comforted by those Species, which therefrom have flown, as from the Spirit's Deep, O may this as a Spring in you rise, with an overflowing Tide, to wash away every muddy thing: that in the Virgin-purity, as espoused Lilies, to Him who is the Rose of Sharon, joined you may be, in an everlasting Marriage-Knot of Love, that never can be loosened or untied. Now I have no more but to rest with you in this Nuptial Unity; refering you to what you may further tast, feel, and find in this Last Volume: Which I hope, may prove no less savory Meat unto you, than what the foregoing have been experienced. For which all Supplication and Intercession, shall incessantly offered up be, by the Subordinate Author hereof: To whom if God give a farther addition of Life and Health, with a renewed Stock of Spirit, you may hear farther from, as to what the Heavens may distill. In the interim, I shall remain among the Love-Flowers, to send forth Odoriferous Perfumes, with you,

J. Lead.

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De Imit Christi. Lib. 3. c. 3.

EGO, inquit DOMINUS, docui Prophetas
ab initio, & usque NUNC non cesso
omnibus loqui: sed Multi ad Vocem Meam
Sardi sunt & Duri.

THE

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THE
Cloud of Witnesses.

Mat. 11. 9. *But Wisdom is justified of
her Children.*

NOW loud ye Angelick Quires His Praises Sound,
And the Love-Trumpets shall from Earth Rebound;
His Praises Sing, who Man thro' Sin Accurst
Now Raifes Bleft from his Ignoble Dust,
The Glorious Virgin-Seed now fully Treads
On the Long-subtle-winding Serpent's Head:
Pierces his very Heart, and Strikes him Dead.
Her Praises Sing, who in the Heavens bright Spheres
The Eternal Princess of all Worlds Appears;
Sophia, Light, and Beauty Infinite;
And Spouse of the Eternal Father Dear.
Long has she thun'd polluted Mortals Sight:
But now Retracing back again Her Flight,
With Smiling Joy serene unvailes Her Mirror bright:
In Times full Period; Her Peculiar Day;
Error and Ignorance to chase away;
And the deep Secrets both of Earth and Heaven
On the House Tops display.

Here

Here Reader if thou hast th' Anointed Eye
The Glorious Kingdom's Myſteries thou'lt ſpy:
Elſe undiſcern'd, as Stars 'ith Milky Way,
Above thy Ken they fly.

Others the New Birth's Elements may teach ;
Unfold it Progress; or some Heights may reach :
But here we see the very Crown display'd ;
Perfection shining ; and its Top-Stone laid.
Yet how do Wisdom's Jewels lie Disdain'd ?
While all Self-wise, and Self-sufficient stand :
Low sunk in Sense, or maz'd in Reason's Gloom ;
Judge down and trample on each truth Divine
 Themselves not understand.
Yet Faithless Generation know thy Doom.

As *Israel's* Faithless Mutineers were brought
In Prospect of that Blessed Land they sought :
Then suddenly the Stif-neck'd Elders all
Remanded in the Wilderness to fall :
Whose Children yet God to His Rest recall'd :
So has He led this unbelieving Age
Their Thirst in *Jordan's* flowing Milk to Allwage ;
And for th' *New Canaan* Holy War to Wage.
Some chosen Ones ordain'd as Spies has sent
Into th' Best Regions for Experiment.
These loaded back return with Fruits Divine,
And pregnant Clusters flowing with Immortal Wine

Yet who dare Stir? oth' Hardship what Complaint?
Ev'n of th' Eye-Witnesses themselves, how many faint?

What

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What Root out quite the Good and Evil Tree?
From Sin and Curse set absolutely Free?
What Resurrection on this side the Grave?
What Heaven or Earth can we presume to have?
Blessings All cry; but O 'tis not for Man
Wrapt in vile Elements these Heights to scan.
Impossible! Impregnable! In Pain!
Who can subdue the Mighty *Anakim*?
Or think th' *New Salem's* Walls fenc'd high as Heaven
(to climb?)

Thus Unbelieving Murmuring they stand;
The Lord's all-Glorious Kingdom just at hand:
And Violate the Holy Few led on

By the True *Joshua's* Command.

Then must they measure back their Desert way,
Doom'd in Curst Nature's Wilderness to stray.
But Nature faints, and her Foundations shake,
And all that in Her stand must of her Lot partake.
In vain Hell's Powers, or this World's Spirit oppose;
He comes Triumphant o'er the Heads of Foes.
Before His Face proceeds the Burning Day:
And God's Avenging *Red* must sweep His way.
Yet Lord Remember Mercy, and thy Fury stay.

But, O what Beauteous Scene attracts my Eyes?
See yon bright *Cloud of Witnesses* Arise
Hence Taught and Skill'd to Act Love's Mysteries.
These are thy Children, Faithless Age; thy Race
That shall with awful Reverence embrace
What their unhappy *Sires* so to their loss deserv'd.

See, see the *Giants* fall;

And the *Impossible*

[b]

Before

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Before All-conquering Faith an Airy Phantome flies;
 I see 'em Rend their Tomb,
 Break thro' Corrupted Nature's Womb,
 Sons of the *Resurrection* Morn: and Wing'd
 Ascend the Skies.
 Then thro' the *Empyrean* Regions fair
 Cut the Tralucet Air:
 Surpass the *Glassy Oceans* Roar;
 And touch the Blissful *Salem's* Peaceful Shoar.
 Where the Gold and Pearl Divine,
 Where the Everpringing Mine
 Of unexhausted Joys and Treasure lies:
 Here Resting, Dye in Raptures, and Dissolve in Ec'sta-
 (lies.

With *Wisdom's* Beauty then Inflame my Heart;
 That, Lord, while Thousands from Her Dictates start,
 Among Her Darling Sons I may obtain my Part. }

Num-

Numbers 21st. Chap. 17, 18. verse.
Then Israel sang this song, Spring up, O
Well, sing ye unto it, &c.

WHilst in the Wilderness we wander long,
 With many a weary Step and Groan;
 And Evil Beasts among :
 Yet Comfortless we are not left alone :
 But in the Rock of our Salvation,
 Tho' Tryals hard, and Sorrows deep we know,
 Mingled Delights and Joys abound ;
 And *Fountains* pure of *Living Waters* flow.
 See from yon parch'd and barren Ground
 Uprises clear a fresh and bubbling Spring :
 The Princess dig themselves, and dance around :
 To it the Nobles Sing ;
 * The Populace in joyful Chorus ring ;
 And Heaven it self vouchsafes an *Echo* to the Sound.

* Spring O Well, O *Fountain* clear ;
 Spring up and flow for ever here.
 Flow, Multiply, Increase, Abound ;
 And all our Cares and Sorrows drown'd.
 Flow in Everlasting Bliss,
 And float each Soul to *Paradise* ;
 Sweetly dissolved, Enwapt Inranc'd
 In the Heavenly Lover's Kiss.
 From the Bridegroom's Lips Divine,
 Th' Immortal, True, full clustred Vine

Do

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Do these Rubied drops proceed,
Which from his Heart before did bleed :
But in his risen Life more sprightly move,
Digested into vigorous Heavenly Love.
Flow, Flow ye Spiced Nectarous Wines;
Flow from the Anles to the Loins;
Till a River ye become
Which none can pass or Fathom :
Till to your Ocean your return;
In its fair Waters, brighter far to shine,
And in its Love-flames fiercer burn.

Then louder far th' Angelick Quires among
Shall Heaven resound with our Triumphant Song ;
Nor from the joyful Solemnizing,
The Nuptials of the Glorious Bride and King ,
Shall our loud Trumpets ever cease ?
Or Harps be found unstrung ?

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FOUNTAIN
of GARDENS.

Vol. III.

PART II.

The Divine Openings of the
Year MDCLXXIX.

January 1. 1679.

The Invitation.

IN the Morning the Word came to me,
Return to thy *Theosophical* Study, neglect
it not; for that is it which must bring
in the greatest Profit. Alas, for thee, who
hast been busied about many trivial things!

B

What

What are they to this, which brings to the Knowledge, and the Skill of God's great turning-Engin, that may work at Will the great Wonders? Sequester then, and mind this Science: For it is the Art Divine, which will make God in his own to shine. For it will work so high, as to bind all earthly Powers: And is that, which must overthrow this Seat of the Horned Beast, that hath so long done Violence in the Earth.

Oh hear with thy inward Ear, the Call of thy *Immanuel* dear; who by Wisdom is come to rear for himself the Tent of Nature, that he may have a pleasing Habitation to dwell in. There the strong Gates of the *Magia* yet remain to be shut up, to keep out those foreigners, that are Evil and Hurtful. Because the Lord alone resolves to stay with his own, and can bear nothing which does annoy it. Therefore learn well this Proverb. The *Uction*-presence will all heal and all preserve: which else would be soon turn'd to Putrifaction.

Now then mind and watch the rising Spring of *Wisdom*, which flows for fresh healing. For Christ's Spouses are to be in perfect soundness, and in all spirituality: else he cannot please himself in them. Then be thou anointed with the Spirit for Beauty: else thou canst not to his liking be. This word is for caution.

January 4.

January 4. 1679.

The Magical Cup. A Transport.

THE invifible Magia-Wheel I did moft fenfibly feel, driving my Spirit forward to break the Center open, in which Wifdom's moft fecret Arts might be underftood, and alfo practifed. But the Gulf of *Reason* doth yet ftand before this Center, threatening all Peril and Deftitution to the outward Life, if any attempt is made for it. For he well knows, he muft fuffer the lofs of it himfelf in the deep Lake which is prepared for it.

But for encouragement hereunto, that fo we might not repent to fink the Mortal fenfe therein; there was prefented unto my view, that which fhould renew another fenfe, which was fpecified to be the very fpringing Matter, which would fet on work the *Magia*. For my Spirit was for fome time carried afide, and did behold in the Hand of one, that was Cloathed in White, a *Goblet* of Gold, in which there was a burning Liquor, and it was commended to me to drink thereof, as a draught proper to the Spirit from the Body apart. But I expoftulated thus, this will not agree with a flefhly Corporeity, to which I muft return again.

again. Then it was said, *Matter not that, which must evaporate.* Then I did take the Cup from the Hand of this blessed One, and did taste thereof in great trembling, and it had no taste, more than a distilling warm breath, which diffused through, and incorporated with my Spirit. And so I had a feeling refreshment: and then was left in the Comfort of this pleasing Potion. Which wrought through all, and every part supersensually. My Understanding was much cleared, Senses refined, the Heart strongly affected towards the Honour of this Spiritual Draught.

After this I beheld a Triangle, all clear as Glais, in which I might see a figure of a Body transparent: Thus beholding the Glory of the Lord, it did make some change as to the interior part, in, and through, the reflection from the Stone, that was greatly attractive to draw the Spirit to unite with the Glory therein beheld. Whose Habitation is Properly assigned within this Triangle, for to live and move free, from a Body which doth appertain to the gross Elements. The sense of which, after all this pleasant Enjoyment, brings in Sorrow, and Pain, because the Spirit is not yet permitted ever to remain with the Lord. But stay it must yet a while, with the Mortal Dust, till it hath well understood this Triangle. Which the deep Philosopher will make to do mighty Things:

to help the (now) Poor and Oppressed, that are Crucified, from the Power of the Beast, that doth rise out from the Sea of this World. It was testified by the I AM, that through Divine Philosophy he should be overturned: And to this end *Wisdom* is stirring in her Magical Children, who are delighting to enter upon this Triangle-point, that is so profound. These she doth invite to give up and forsake all that is a stop (or may be) to this Super-sensual Philosophy. Which is not of Man, from Man, nor after Man; but from the Incorporating fire-breath of the *Holy Ghost*: Who doth give Internally the knowledge and understanding of this wonderful Secret: that Nature's circle may be broken through in due season. And then we shall have a swift pass into the boundless liberty: and there be working Agents without controul; when once this Yoak is broken, which hath stopped this breath of Life, that it could not get forth to act the *Magia*-part, according to what is understood in the Triangle. That gives forth the light glances for discovery, that we may see a pattern to work by, (according to God's Heart) in the Theosophical Art. Which in no wise can be entered upon, till we be set free from this our old sensual Nature. This hath been often verified by the speaking Word, since the time of that driving Power, that hath carried my Spirit to

inquire into this grand Mystery. Upon which so great a difficulty did appear, that I even disponded this Circle to break through: or to be so loosned from the first *Nature's* Ground, as no more to touch it. This was a very hard Lesson to learn in Wisdom's School, but so it must be. Therefore the Spirit of Jesus put it often to me, whether I would watch ever more to repel and severely judge down whatsoever did move from the Astral Birth. As to that Magical vocation and calling: This must be begun withal, and followed on; till the very root of all those earthly Essences are worn out: And the *Soulisb* Spirit become empty and void; sinking down into the *Infinitum* of the Eternal Being, as the only mean to loose and drown that strange degenerated Birth, that from the Stars doth figure it self. All of which Workmanship is abolished through the mighty Birth of Wisdom. Who naturally grows up to be expert, and apt to work most easy and most free, all in a Philosophical way; as regarding only so to do, and act forth the Name JEHOVAH. This, the Holy One hath revealed to me, will be the last rising Glory, that shall dignifie the Poor and Dispiised. Therefore most numerous pressing Arguments do follow us, who are invited to *Sophia's* feast, that we may drink all freely of her *Magical Cup*, and feed on her *Venison*, which hath been fattred in her enclosed

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inclosed Pasture. O this will surely be known if we can but follow on in her Method-deep, then she will reveal new and unheard of things: as we do keep in the immaculate Heart of Jesus. That is the School, where we shall her meet, and all skill be taught in her Philosophy.

January II. 1679.

The Bridal Tent of Sophia. An Union.

THIS Night I passed some Hours in a Sweet, Pleasant Habitation, (and in a most known and sensible Fruition) of the Holy Trinity, that took up my Spirit into Unity with it self. So that I did participate of such flowings of Spirit therefrom, as no account can hereof be given: Only thus far, to let such know that do cleave to God's Heart, that therefrom does run Life-joy, and Pleasure evermore.

Also, my Spirit was led as into a most Glorious Tent, where much particular Communion I had: which also cannot be rehearsed, only this I shall mention, for the encouraging of those, who in Unity of Faith with me do wait. This joyful Sound then I did hear, the Lord thy Righteousness is become thy,

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thy Standard-bearer, and will enclose himself with those, who after, and for him have mourned. Behold he is come, and in Faith's Tent he will abide, till thou shalt thence be brought forth as a *Sophia-Bride*, to enter the great City, where the Lamb of God is a mighty King, and hath prepared a place for God's Virgin, whose birth is not after Man, but by the Holy Ghost. Such here shall be solemnly own'd in Marriage to the Lamb.

January 15. 1679.

Wisdom's Fountain: Or, the First Magical Matter.

A Central Opening.

IT was this Morning from the speaking Oracle given to me, that the sum of all that hath been taught and opened out of the *Abyssal Globe*, is for the end to Essentiate us, and to bring us therein again: and therein to work most hiddenly and silently, as in our own proper Ground: The Magick Talent there to find, which is the beginning-stock for a new Life, that will feel nothing of the Curse. This receive as *Wisdom's Proverb*, whose entrance is first by distilling pure Doctrine: Which being drunk in, the residue of

of her Princedom will follow: And Talent upon Talent will be added. No other business, said the *Wisdom*, will I put upon you, but to work upon the *Matter*, that within the Circle hath been shewn from that deep: Wherefrom I will generate Substantial things, that shall answer to the first Creating Word; by which all things that are now faulty; shall be renewed and brought to perfection. Therefore abide thou within the ring of the working Wheel, and go not out, till God shall figure himself, according to his immense Goodness and Sovereignty. Into which run thy Spirit forceably, and then his Power will be thine to finish the whole Mystery, which hath been revealed. Therefore hereat be not amazed: The strong Love-bands will surely tie this Nuptial Knot in God's Unity.

Then a wonderful Similitude came before my Eye, of a Field, where about a Circle of Fire did inclose. Wherein Trees of diverse kinds were, that were of a grown Stature: and in the middle part thereof, a flowing *Fountain* did spring up, that encompassed the root of every Tree: and according to the colour of the springing Matter, so did change the growing Plants, whose Leaves and Fruits were turned into pure Gold. This was nominated to be the *Fountain-Power*, wherein might be understood and learnt the high *transmuting* Philosophy. In which the earthly

ly Nature will be changed into the Heavenly. From this *Fountain* all Putrifaction will be washed away, & Tinctur'd with his Dignifying matter all throughout. This was manifested to the end, we might grow up as Plants of Hope, till *Wisdom's Fountain* shall break up in the Center-Field of our Hearts: that shall be purified through the 5th Essence of Faith. Which is the strong Power, that must open this Sealed Treasure, that hath been so many Ages locked up, and no one hath found the right *Key*. Since it is *Faith's* Mystery in its single acting. But now we must be taught, as little Children to go, as we are able from *Faith* to *Faith*; till we find this *Key*: which is of such unmixed *Matter*, that can only be extracted out of the highest Being.

Whereupon, considering the high purity of the Spirit of *Faith*, which is the *Key*; I saw, and well understood, it was no less than God giving himself, both for *matter*, and *form* out-flowing of it. But then great things are required in matter of Conformity, before this Gift will come. For this word came, as my Soul was in parly with the Just One, As thou dost expect matter of Act from me, passing through the believing, so know active Obedience is now required to shew it self openly upon the Cross: that so thou mayst die, and lie a while in the Circle-stillness of the nothing-Eye of God's Eternity; till such
time

time as that Life, wherein the Astral Senses (so strongly working) be hereby exhausted, and brought again to its first Nothingness. Thy Spirit agreeing to this, and thy Will concurring thereunto. Then thou wilt come forth from the *Abyssal Eye*, all of another Matter new formed, and as an extract of God's perfecting Image. And then All-Faith will act forth most naturally. This is Counsel that carries great weight: therefore it well regard.

January 19. 1679.

A Continuation of the same.

HAVING disposed my self to the secret *Magical* Operation that I felt in their mighty Instigations; I resolved to introvert the Internal Eye of my Mind hereupon, and according to the *Rules* prescribed to sink my Spirit hereinto: and so wait and attend the working Issue. For great things of change (I see) are at hand; as our Spirits do keep close to the Center-ground. For the Heavens are upon their bowing, and circling to dissolve the Mortal band: which hath knit the earthly Essences so fast, that nothing can them dissolve (as it was Revealed) but the dropping

ping Showers from the Clouds of the *New Element*, that gathering together are; And have appeared to me very Conspicuously, and spread themselves over this outward: so as they were no more seen, but covered and hid in the splendor of that Orb. They were mixed in Colours, as in a shade-deep Red, like a Flame: and so drew off with paler Colours, very pleasant. And as the old visible Elements did appear, that was Death that passed upon some, there were in Mortal forms: and they fell down as Dead. I saw my own figure, and some few else. The outward Element dissolving, we became dissolved also. Then came from this new formed Heaven such a Gale or pure Breath that entred in, and set us upon our feet again; and showering Powers renewed our Strength, so as Life came in again in all parts. This my Spirit saw, and pray'd it might be in reality fulfill'd. For there was in it, that which did signifie the full restitution of Soul, Body and Spirit.

Then coming to my self, this word sprang, O flame of Spirit, that hath raised the Incense; and is come up, and hath touched the *Matter*, out of which another Life is raised, and quickned. That Life is pure Essentially from the Birth of the *one Element*, and meet to inherit sublime things, within *Wisdom's* enclosed *Field*, whereout the Golden Sheaves thou

thou shalt bring for Praise-offerings. Set thy Heart to this thing.

January 25. 1679.

IN the fore part of the Night, I was in a very strong Travel in Spirit, that the Orb whereinto I would enter, and be at rest, was yet shut up, and I did see my self as a wandering Exile, running to and fro to find the beginning or entrance hereinto. And so to be parted I labour'd from all that is of the bitter, sour, and wrathful Spirit, to which all Evil doth cleave. As I was then Mourning upon the sense of it, (which was from that Heart that sent forth fervour as a Flame of Fire :) And laying open the Desolation of that State, which still appeared so indigent. The Lord my God answered me with Comfortable Words, thus speaking, *Be not careful, that no visible Face is towards thee, keep up thy Eye, and look through all partition Worlds, that have stood between me and thee. There is an Eye, which is fixed in thy Head-Life, that will pierce through the thickest Cloud, that do upon thee gather. That is the Eye which shall affect my Heart, which sparkles from the light flame of Faith. No other glances thou needest: it will make that which thou fearest is a far off, to be very nigh to help.*

January 27.

January 27. 1679.

Quietude, and Subordination.

THE inspeaking Proverb of *Wisdom*, this Morning met with my inquiring Spirit, saying: Be still O working Wheel, that turnest up, what should rest in their own place. There is an hurt by too busie working in the carefulness. Learn thou to keep due motion in this thy lower Wheel, with the upper: Wherein is the motion of the Holy Trinity, that interfereth with nothing that doth disquiet.

And it was said further to me: O Soul, know thy Blessing is to go along with the smooth Streams: Which the Eternal Fountain will day by day send forth, till they shall bring to the Golden Shoar, and deep Valley, where the uncareful *Lilies* thou shalt see in their sprouting Glory, as the Fruit of unthoughtfulness. Among which be ye found minding the Heavenly Call and Sound, that doth give Counsel to spring up from the same refined Ground, where the highest Tranquility and Goodness will abound. O my Lord, let us live daily on this Portion. For thy sayings are worthy of Obeying.

January 28.

January 28. 1679.

Divine Imaginariness.

THE environing presence of the Love, was much enjoy'd this Night, in the interiour part of my Mind, and casting my whole weight upon the Mighty One, who could only carry off all from me, which would burthen: I received this Comfortable prop in this Word, Do not turmoil thy Spirit, querying how, and which way thou shalt be delivered out of thy Thicket, where thou canst see no through-way. Commit thy self in firm believing, on thy Foundation-Pillar, who goeth out in the Love-flame, to keep and save thee through all Seas of Trouble. And it was also further whisper'd thus: Observe, what by my Spirit is purely injected into thy Mind, and form'd by *Divine Imaginariness*, shall be established, and not be as those vanishing Thoughts, that can bring nothing to effect. But the Holy Unction will suggest what may produce substantial Things: with whom let thy superior Will-Spirit fall in, and the empty spaces will be fill'd to thy Peace and Joy in God thy stay.

January 30.

January 30. 1679.

The Driving Power: and, The Balance.

THere appeared to me an Hand put forth toward me, which looking upon, musing I was in my Mind, why the Body, to which the Hand did pertain was veiled. So looking for its breaking forth, I accordingly did see it, in the figure and stature of a young Man, that was Comely: and with his Hand he thrust me forward, and would not let me abide in this Place, where I stood; but speak nothing to me. But still I felt his Hand press me on to walk onward in a way, which I was not acquainted with, and so vanished, and left me to go on.

This was afterwards opened to me, whereby I might understand, that this was the driving Power, personated after this manner; by a Person putting forward to go on still in the Holy process, wherein we have so solemnly engaged our Spirits.

Then after this a pair of Balances was set before me, with Weights in each Scale. The one was said to be a Leaden Weight, the other Gold and Brass together, and the Scale where the Lead was bore up the other, which was too light. Upon which I took great

great notice, and said, Ah Lord, where shall I have more Gold to out-weigh this heavy Scale? And it was answer'd, Take away the Brass, and then an additional Grain will be given, which will turn the Scale again. Then was it open'd to me, that this was to let me know, that these Scales did represent *Faith* and *Reason*, with its Grains of Sense, that yet are so apt to out-weigh the present degree of *Faith*. Which no alloy of Brass must admit, but is to attract from the Holy Author of *Faith*, what must make up its Weight to down-weigh the sensible Life of *Reason*.

[Such were the Lessons that were taught in *Wisdom's* Theosophical School, who teacheth her Scholars in Parables, and Proverbs. Whom also she continually visiteth with her Discipline, until she can fully trust their Souls. Whereupon ensued about this time very hard Beserments and Oppositions: that so they who had submitted themselves to the aforesaid *Articles*, might be tried, and perfectly at length Refined from all base Alloy.]

February 2.

February 2. 1679.

*A Great Conflict in Spirit with a Strange
Magical Body.*

THIS Night being outwardly discomposed,
and inwardly exercised in my Spirit,
struggling to Conquer both through the As-
cending Acts of Faith; I sensibly encountred
with a Champion that withstood me, and bore
me down, as I moved upward to get free from
his fettering Power. So that I saw evidently
some Evil design was against me to stop me,
as I was ascending towards a Mountain, which
appeared but a little way, before the top
of it appear'd. And as I striv'd to get up,
a strange Magical Body appeared to clasp
about me to bind me down. Whereupon
I found my self too Weak, Faint, and Sick,
through the resistency: and bemoaned my
self, and pleaded with God concerning this
Matter, why such contradictions should still
follow me, to hinder Faith's ascending Might,
that had got so near to the top of that Moun-
tain, whereas on the high Place was the
steady Walk with God, even where Zion's
Glory with its Inhabitants does appear. For
so it was shewn me, That the top of this
Mountain

Mountain was the End of *Faith's* Race, where the true Rest was prepar'd for the weary.

And after some Expostulation with the Lord. This Word was given me, in speaking in this wise, Why are ye at a stand? Go on, and unite in *Faith's* Band, and be not dismayed at these onsets, and repulses from the Evil One. For the nearer ye come to my Mountain of Perfection, expect the stronger Assaults. Fight, O Fight: and give not out: till the Crown be put upon your Heads. The Strength of a *Sampson's* Might stirred up, will break all the binding Cords: and active be from the Passive Breath, that in Strength will operate, if you trust there-to. There is a Shield, that to you is given, that will fence off every weight; and blow the dark Magick Powers away, that watch to throng in upon you. Go on therefore in Zeal and Holy Jealousie: and be not baffled out of your Habitation and Portion, that is assured to you, upon the coming up to this Holy Mount. Where you no Cloud or Vail shall ever more know. For all here is done away in the bright Glory of God, and the Lamb, to whose Throne the Spirit of *Faith* will make way.

February 5. 1679.

The Commemoration of my Widdowhood.

THIS Day was the Ninth Year of my Widdowhood, from which time I have been a stripping, and laying Waste, as to all of this Worldly Subsistence, so that all of that is come to an end before me. Upon the Consideration of which, much Consolation this Day did flow from the Spring of *Faith*, upon the review of the Tribulation that was both past, and now present upon me. For it was Specified to me, by the Word of the Lord, That through the Devastation and Dissettlement of these visible Things, it was an Introduction to that Birth of *Faith*, which would restore the Kingdom, according to the antient Property, as was before any thing of Temporality. Therefore be not thou concern'd at the shaking and removing, of what was never of the Spirit of *Faith's* Creation. For my purpose is, that nothing shall long stand in this Exterieur Creation, but what shall be renewed in the Power of that *Faith*, which worketh from the *Holy Ghost*. Know surely, that by sufferings I am leavening, and making way: and do begin with them

them first, who are designed for this New Creaturely Birth. Who shall be such Divine Archers, as to live wholly upon what the swift piercing Arrow of the Spirit shall fetch in. For the Constitution and Frame of this outward Creation, as now Govern'd by rational *Wisdom*, is offensive, and highly provoking daily to my Ears. Therefore I your Lord am come to Call and Discipline such, who are of dear Account, in this new and more excellent Way. Therefore let it not seem hard or grievous to you, though you are as upon a Suffering Rack, and your Joints loosened thereby. For you shall have them set again, by the Cementing Oyl of the Spirit of *Faith*, and made so firm and strong, as no earthly Weapon can possibly divide. Also my spiritual Flesh shall be as an impregnable Covert, when *Faith* is become the knitting Sinews throughour. This, and much more of Counsel, and Encouragement is given to bear up in *Faith*.

February 15. 1679.

The Parable of the Corn-Field.

WHILE I was casting up in my Mind the Lord's dealing with me, in the present Juncture of Providences. There was modelled

modelled out to me a Field, wherein was a standing Crop of thin blasted Ears, which mingled with Thorns and Thistles, that in part was reaped and gathered in. And it was said to me, The residue Mow down with *Faith's* Sythe; till all be down that has grown up from the Evil. For so it must be, that the choaking Cares may be cleared off the Ground. Go thou on in the Patience, and do it thoroughly; for it is the first Harvest, that will prepare, for the putting forth of a Seed, wherein is the Blessing, in the fructifying Vertue of *Paradise*, that will spring through the dropping Mist of the Super-Celestial Heavens. Therefore let this support thee in the present heaviness, and faint not in thy labour and toil of thy Hand, till ye come to see an end of the first sowing, which is ordained for Fuel: that so a full replenishment of *Faith's* Seed may come again. And hereby you shall know *Faith's* exercise was not for nought, for by holding out this New Plantation is brought about, from which, you will fully reap *Righteousness*, *Joy*, and *Peace*.

February 17.

February 17. 1679.

Jacob's Well. A Trance.

THIS Morning so soon as I was awakened, much was afforded me, for Divine Matter of Contemplation, as to what might be extracted, from the immense fulness, and all-sufficiency of the invisible Sovereignty. And the great Consideration was, how in all times of Need, help might be drawn out by such, who have near alliance to the sacred Trinity. Assured it is to me, that there is a way for it, and 'tis this, which the Spirit of Jesus hath brought us into. But we are not yet come far enough on in the Way, to see the Gate through which we must enter, to lay hold on it by the Spirit of *Faith*: to cause this shut up Principle to fly open, that we may pass into it. And not to see and taste only, but to bring forth of the Treasury and Powers of that unknown Land, to supply the necessary things of this World, that now are under the Curse of Scarcity. This being the matter of my Meditation, I was suddenly brought into a *Transcendental* Vision, where I stood by a *Well*, and there I was communed withal. And it was said to me, *Thou art come*

to Jacob's Well, that renews its Springs without end. Therefore wait still here: for Wisdom and Omnipotency doth out flow hence. There was one Person present also a while, and withdrew: and I was left alone. Then it was ask'd me, What Spring I would first drink of? For it had various draughts to give forth: and they which would draw out the sour and bitter, should taste the mild and sweet. Then, said I, behold, I stand to thy lot: let it so be. Then it was further argued with me, that the Humanity must first drink the suffering draught, though the Deity is united to it. For so it was with Jesus, who was Connexed with the Father's Eternal Unity, and thereby wrought out the great Salvation. Then, said I, ah my Lord, but is there the same sufficiency with Creatures, that now appear in such Impotency? Answer, Yea, there is a possibility for drawing out of the same Fountain the Form, Life, Power, and Strength to hold out in the first part, till thy Mystery of the Cross be finished. For the same Spirit is with you, to carry you forth hereunto, that was with our Lord Christ, for else it would not be required of you. And this Holy Spirit you do Witness, is always moving to conform to this: because it well knows he cannot else work himself through, for Manifestation in Omnipotency, and Triumphantly in the Humanity, (which is hereby purposed) to be recovered

recovered out of all Thralldom and Weakness; by suffering at *once* for the Sin. Therefore it is good to Dye to the Flesh, that there may be a Resurrection in the Spirit. And if God spared not the green, flourishing *Tree of Righteousness*, who did only bear our Sins, and was reckoned in our Sinful Capacity, (as it is mention'd, *the Just suffered for the Unjust.*) How much less will he spare us, who are withered Trees, bearing no Fruit? He hereby did not so set us free, but that it is required, we should bear each one our own suffering part: And though our Lord had no Sin to Dye to, yet we have all Sin enough to Dye to. And this I well remembred was added to me in this Communication, which I took special notice of, that if we could offer up the first Born, (which signified the *Cain* and *Esoy*, that Evil Birth;) that should, and might, exempt us from the manner of Christ's visible, ignominious Death, or from that common Death, that hath reigned over all: For as much as all have Sinned, all must Dye the Death of Mortality; till such time as an expiation of this kind may be found for it. O Soul! it is so, that the true part of suffering is first to Dye out of the strong Birth of this vigorous potent earthly Life, that first got forth. Then be Comforted, *Jacob's* birth will follow: and that will recover again the Blessing
of

of everlasting Life. Therefore sip thou off *Eſau's* cruel Potion: whose rough and harsh Draught shall after a little while, be pleasant, soft, and mild. For *Jacob's* birth is strong and prevalent to make Peace, and to overcome with the Divine Meekness. This (and much more) was the Conference I had with the Internal speaking WORD. I saw no Person, but had much sweet Conference.

But then suddenly one appeared, whom I knew, Riding upon a Horse, asking me, Why I made so long a stay here? and also asked me, To go with him? But I answer'd him, That the time had run so pleasantly away, that I did not know whether it was Day or Night. Then presently I drew out of this Transcendental enjoyment, and found Marrow, Joy, and Strength to support, and so carry me on to drink down the first part of this springing Well. And by the withdrawing of that Person, it did signify his leaving me alone hereof to drink, till come to the *Second Degree*. When the bitter is past, he might return again. All which was well understood, & interpreted: of which no more is now to be said, but that the Ways and Counsels of Wisdom are not without long suffering, and are only to be fashion'd and prov'd by her supernal Laws. O my Virgin-Crown, do thou come down, and put this thy Lustrous bright Robe on, for the Garment of an Eternal
Salvation,

Salvation, upon the holders out, till the
bitternets of the first Death-draught is past.
Oh this, oh this the Just One expects; be-
fore Wisdom will fix her Crown: For this
word often is renewed.

February 20. 1679.

The Royal Prey.

THIS Word dropped into me, as my Spirit
was upon its dive into the Fountain:
Saying, Away, away, keep up to the One
thing, if thou expects advancement thereby.
Though thou art singular in thy *Faith*, so
answerably thou wilt find unconceivable
Riches, that are laid up, where no rough Beast
hath ever come, but the meek Lamb, who
hath broken through that unknown Gate.

Then again, this word come to me, Care
thou not to beat the bush in this wild thorny
Field, for here is no Bird of Prey worth
catching: but look thou up to the everlast-
ing Cedar, and watch the Eagle-Bird there
to fly, that is strong to bear thee away,
where the considerable Prey is, in which
none that do come here to take it, need
fear to have it plucked away from them: As
all that live within the Mortal bounds, and
are therein toiling, for what will melt as
the Dew when the Sun does rise.

February 22.

February 22. 1679.

The Everlasting Covenant.

THis Day was renewed to me the *Everlasting Covenant*, in which God did thus unto me speak, saying, Consider, and be not of a fearful Heart, but know with whom the Spirit of *Faith* hath to do withal. Dost thou not believe that I am before all things formed into Being? Therefore as I am the Foundation-Pillar of this Creation to remain, and to establish it as I please: So surely I will perform Covenant in *Truth* and *Righteousness* with thee. I have not brought thee into this uninhabited Wilderness, where scarce one can abide the tempting Days of it, now to leave thee. It would reflect upon my Name of *Strength*, *Power*, and *All sufficiency*. Should I desert those, who have followed me according to *Faith's Rules*: Verily it would not be so much your shame, as your God's, in whom you have believed. Should not I make good every Word that I have given to raise up your Hopes on, it would be my fault. It is O Darling of God, most true, thou hast a lonely way prescribed for thee to walk in: But be Comforted, so long as thou settest thy Feet steady, though pricking Cares

Cares be strewed in thy way, that so thou mayst go the faster on, and dispatch this heavy Way; at the end of which, there is prepared the Princely Chair of Rest.

February 23. 1679.

The Artillery of Faith.

THE Day following, it was further argued still with me, according to this way of Inspeaking. Know thou, O tried One, that to thee is given a great, high, and lofty Aspiration of Mind, that looks over all, that is Temporal. I do it see, that the whole Creation is too little and mean to fill, or answer thy capacity. Therefore go thou on, and prosecute the great and worthy Design, that thy Spirit is put in a Posture for. Oh couldest thou ever think to arrive at *Wisdom's Golden Shore*, till passed over this *Working Sea*, which is full of *Pirates*. Who would not only stop, but rob, and take away, what you have so hardly got in *Spirituals*. Therefore be always ready charged with *Faith's Cannon*, for to send forth those *Powers*, that may strike *Terrour* to all *Offenders*, that of this kind will try you. But in these *Internal* and considerable *Merchandizes* keep your property, though ye may meet with many a *Buffering*,

Buffetting, Scorn, and Upbraidings, while you are upon your high Sail. But call over and see, what the valiant in *Faith* have got through. And I further charge you, that you turn away, and give no place to those lurking Spirits, who are hid in the Bogs of the fleshly Senses, or that so readily watch their time to come out upon you, to waver you in the *Faith*, which in the greatest Storm must befriend you.

February 24. 1679.

The Viper-Wine.

MY present Condition giving me suffering matter of Meditation: This Word came unto me, saying, Thou wouldst not be willing, that I thy God should abate thee any of those good things, which are included in that new Covenant, wherein you may claim all free Community, with what your Conquering Jesus does now Triumphingly possess. So verily you, as I have again and again Testified, must resolve to go on, till you have accomplished his procets. Which is to drink off the whole Cup, that is filled with the *Viper-Wine*, pressed out from the strange, and cruel Vine, that groweth out
of

of this accursed Earth. But know after this, thou shalt surely enter into a full Community with the Fair flourishing Olive-Tree, that will Communicate her substance, no longer to appropriate that multiplying Oil, that will thee fully and freely satiate. Believe, and thou wilt see all this established. Then after this, falling into a kind of a natural Slumber, I saw a *Viper* clasped round about the middle of my Hand, looking all red as Wine; at which I was at first somewhat perplexed to see it take such fast hold, but after a little while, I shook my Hand, and it dropped off, and I found no harm, but my Hand was as it was before. This confirmed the foregoing Word, that told me, I was to drink the *Viper-Wine*, which would be given me to drink from a hard, cruel, Viperous Generation, that would rather readily Contribute to, than sensibly Commiserate my adversities. But God doth shew, that I shall shake off the Venomous Creatures.

February 26. 1679.

The Lilies: or, Wisdom's Generation.

THIS Morning after some Entercourse with the high Invisibilty, being in a sweet calm Cessation from all Thoughts, I saw the

the Heavens bow down, and there was to see to a very Transparent Element, wrought, waved, and shaded with divers Colours, very Diaphanous. Then out here did spring three Flowers, in the Figure of *Lilies*, but costly and rich, as beset with all lustrous Stones; and soon after a fourth: and so multiplied one after another in the same likeness, but smaller, till the whole Heavens were Garnished with these Plants of Glory. And as I stood viewing, and amazed, I called for another Person, to come with haste to see this opening and descending of the new Heavens, where only branches of *Righteousness* should spring out from thence. Now it was assured me, that it would not be long, before this Kingdom of *Righteousness* and *Power* would to some break through in this very World, from the pure Grain of *Faith*. Which from the Holy Trinity is given forth to be sown in pure Hearts, that will spring up to be these living Branches to replenish the Earth, as God's New and Glorious Hosts, and to make up the everlasting Choir of another degree of Angels, to praise *Jehovah* in the New Creation.

March 1.

March 1. 1679.

An Apology for the Method of Divine Providence, with respect to Temporals.

THE outward Cares of this Mortal subsistence still lying hard upon me, and taking up my time, from the more pleasing and supernatural Exercise of my Mind; Here-upon my Spirit sunk into heaviness, crying out, Ah my Lord is it profitable, and so much conducing to thy Honour, that I should act and serve in this low and mean Degree, according to the customs of all rational Beings, that do account nothing of *Faith*? In this point lieth the greatest of my Distress, that the Spirit of *Faith* is not come up to that Degree, as to make a distinction, to do somewhat signally, and like it self. As the manner was of our Lord's living independently, when he was here upon the Earth. For we do not understand, that he was under much Suffering either for Himself, or his Disciples, as to what was needful for the outward: but could command it at Pleasure. So that I cast up in my Mind, that I was very hard driven to attend, and follow the Holy Profession of my Lord, and yet not able

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to

to exert forth *Faith* for Provision-Power, according to needful occasions. This, and much more, was the sum of what I gathered up in my Mind.

Then watching what would be answer'd, to quiet and satisfie me in these doubtful Matters, the Comforter gave it readily into me, as followeth, saying to me, O thou, who art still fearful, and questioning what thy God is now doing concerning thee, in suffering thee to serve in that, which is but for the temporal Consistency; Know thou the everlasting *Eye* doth see, that this will turn for thee to the greatest good, in that thy *Faith* shall hereby spring, and get Ground over all sensibility. For now, since thou hast tasted and enjoyed so much from the *Love's* Center of the *Heart* of Jesus, thou wilt contend, and strive hard to keep it, and to launch out from the shallows here, that are so perplexing to throw thy self into the Depths that will receive thee: as into that true Baptizing Pool, which coming out of, the *Holy Ghost* may on thee visibly rest, and act his supream part through thee, as in thy Lord Jesus. Who till he had passed through great Probation (as before, as also when carried into the Wilderness of Temptation:) was not to be thus Over-shadowed and Anointed. Thou knowest not what he endured, before he was Impowered with the Power, that wrought Miraculously.

Miraculously. O therefore endure: and charge nothing of unfaithfulness, or unkindness, in all this thy trembling State, upon that God, whose Love is firm and sure; and will hereby perfect, and bring forth that, which shall excel all expectation. Only bear in Patience the exactions from this vile World. Over which after a while, you shall reign in Faith's Power and Dominion; and be Judges to Condemn the Evil therein. O hold out: for your Lord is upon his coming now very near, to avenge his poor oppressed Flock.

March 2. 1679.

A Prosecution of the same.

MY Thoughts were working still to find out the method of everlasting Wisdom. Who permits the Worldly necessities to bind and oppress such in special, who would not be touched, or concerned with any of these Terrestrial things, that impede the swift Race. The attaining to the end of which, enters the Conquerour into its rest. As I was thus ruminating, and calling over the Weights, that have beset me in this kind for many Years, to prevent and cut me off from all freedom, in following that high Ministration, in which my Heart is Effenced: And which I do know (if wholly followed)

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would

would bring me into very high Degrees, of all mutual Entercourse and Friendship durably with the Holy Trinity; and consequently to know the perfect Spirits, and the Angelical Court. Which seeing my self hereof deprived, brought the dark Vapours of a careful Life, that constrained is to mind earthly things. This lying as such a burthensome Stone, put me upon a restless inquiry, how to throw off that which does hinder me of such a Divine satiating good, that in this present time is to be tasted and handled. Which signifies the feeling and sure possession.

Well, after all this debate, in Spiritual Communication, this Word the Holy Anointed dropped in. The purpose and intent of thy Spirit, is clearly understood, and taken notice of by the Holy and Just One. Who drives on a considerable overturn of that Monarchy of the Beast, that hath reigned over the Earth, and has been so Cruel, as to appropriate for his own, and to perplex the Holy Ones, by shaking them out of all, who otherwise in their present warfare might be supported. But O thou; whose exercise is come before me, understanding my drift in suffering all this for to prove thee: It is not barely for for probation, but to incite thee to stir up, and to awaken those Internal Forces and Powers, which could never be of that prevalency, if thou hadst not been in extremity. Which

Which now may be so urgent with thy God, as haply the Faith of Jesus acting through thee, may give the first blow to the present constitution of things, that an Ingrossment hath made, that is so Evil in all its consequences. Therefore it shall be demolished: And the most ignominious dispisable Spirits that have suffered under the Beast's pushing Power them will the Lord make use of, to pluck this Beast down from his Seat. For a Decree is gone forth utterly to destroy, and lay wast his Dominion. This is near, and the Lord thy God by all these Tribulations is preparing worthy Spirits for this service.

D A V I D.

HAVING cause ministred to exercise my *Mind*, concerning the hard and difficult things, which the greatest and highest Degrees of Saints, now as to this World were expos'd to; this moved my Spirit into an inquiry, why it should be so? Whereupon this Word came unto me, saying, Wouldst thou know why the *Lambs* that pertain to the Holy Flock are so hard driven, and not permitted to have any resting place, where the *Wolfish* Nature is so greedy for Prey, and doth at present bear great sway on the Earth? It is good in the Eye of the most Holy and Wise Trinity, who hath by all this a great overthrow, to bring about in suffering his dear Ones to

be so put to it, and often straitned in Temporals, and hereby proved in great Tribulations, as in a Cloud of Meanders, where they see no end of there way. But let nothing of this dismay thee, or strike down thy right grounded Hopes: For all this is but for way-making, to plant a new Territory in this very World, where the Self-engrossing Spirit now doth reign. But consider thou, how necessary it is, for the everlasting and foreseeing God, to try his own peculiar Heritage in this matter: and them sometimes even to deny their desired Dedication, to be a Holy, Seperated Habitation, into which nothing that pollutes might come in to disturb the pure Community with the Heavens. But now when God shall suffer the Ravenous Creatures to distreis and pluck away all peaceable opportunities from those, who would be the fixed Temple of the *Holy Ghost*, this is very grievous. But was it not thus with the beloved *David*, who was pursued and chased up and down, hurried by a strong and potent Enemy, that would give him no rest, but envied him, though innocent, whose Heart was united to the fear of his God, and gave sufficient Testimony of his great fervour of Love. Yet observe: though God had elected him to the Kingdom, and passed his Promise, yet how many Years was he withstood, for worthy Ends known,
Which

Which after some time was understood, and by the Holy *David* greatly admired: So that he professed, it was needful and good, that he suffered and passed through such great Afflictions. Now let this serve to type out to thee the same good Issue, though in a much different way, as standing in other circumstances. But thus far *David* is to be a President, as to what God is bringing to pass in these latter Days. He a Figure is, as to his great Persecution, who suffered deeply, a Man of Sorrows, always in Jeopardy, warring against various Enemy's. But oh! what did all this tend to? was it not to the Birth of a *Solomon*? which is the Consummation of all that can be call'd *Peace* and *Tranquillity*. For thus it is, when such, whose Hearts do cleave perfectly to God, loving him, and do desire nothing beside him, that they of all others more hardly are beset, and violently flaved off from their desired Tent of Rest, with their chief Shepherd. All of this predicts something signal that the Lord is doing, and none so fit and capable to be deputed for the trust and management of a *Solomon's* Kingdom, as a *David's* tried, humbled, and meekned Spirit. For verily that of *Solomon's* Day is to renew again: And how is it to be brought to pass? but by the Mighty Cries and Importunities of such qualified ones, that are sensible, and do feelingly Sympathize

pathize with the Household of Faith, in their plunges and distresses, and so do eagerly supplicate for the Reign of Christ in his chased Flock. The Wolfish Nature hath kept them so long under, that need there is, for some Special Ones, with all united force now to move in, and for the coming of Wisdom's Kingdom: And hereby to overturn the Power, Domition, and Seat of the Beast. But when shall this be? Answer, Know the time is near: and therefore the Mighty One doth call you to hear these special things, that you may travel for to see Solomon's Birth-day.

March 16. 1679.

JESUS CHRIST Riding on an Ass.

THIS Morning there was heard a cry, that pronounced *Hosanna high*, to whomsoever could sit the wild Coltish Beast, and ride him hither and thither, according to Will and Pleasure. As Christ the meek Lamb figured forth, when he rode upon the Foal of an Ass: Which signifies the wild Propertys of humane Nature to be subjected to the meek Spirit of Love and Wisdom. Who only will, and can Conquer the rough and untamed Nature, of the brutish Part. To which the Angelical

cal *Hosanna* is given in great Acclamations by the subjection of the *Beast*.

[*Behold Christ cometh Riding meekly on an Ass.*

“ Thus opened. By *Christ*, is meant Christ
 “ Jesus in Spirit, the Third Ministration in
 “ Relation to the Spirit of *Christ*, which is
 “ the *Holy Ghost* coming again in the Day of
 “ Pentecost. *Riding on an Ass*, by *Ass* is
 “ meant the outward earthly Man, the
 “ Man of Flesh and Blood, the Man born
 “ after the Stars: in this Third Ministration
 “ of the Spirit, *Christ* cometh Riding on the
 “ outward Man, who is now become an *Ass*,
 “ and hath the properties of an *Ass*, *Issachar*-
 “ like to bear all burthens, to endure all
 “ Tribulations, Persecutions, Taunts, Re-
 “ proaches, Wants, Necessities, Poverities,
 “ Shame, Scorn, Disgraces, and Dishonours.
 “ Why is the outward fleshly Man an *Ass*?
 Answer, “ Because the Enmity and Contra-
 “ riety of his own Beastial Nature is slain
 “ under the Cross of Jesus: Secondly, Be-
 “ cause the Selfishness, the Covetousness, the
 “ Earthliness of his Wolfish nature is slain.
 Third Particular, “ Consider that *Christ* is
 “ said to *Ride meekly* on this *Ass*. Why so?
 “ Because *Christ* in Spirit Rideth, Ruleth,
 “ and Governeth the *Ass* of the outward
 “ Man, in all Meekness, in all Humility,
 “ in all Patience, and Long-suffering, in all
 “ Subjection and Submission, in all Softness,
 “ Sweetness,

" Sweetness, and Gentleness. Thus Christ
 " governs over the outward Man, when the
 " Enmity of his Elementary nature is slain.
 " Fourth Particular, "*Behold Christ cometh* :
 " this is a forerunning Ministration. And
 " therefore behold it, and consider it, Christ
 " is in Union with the outward Man, in
 " this humble and meek Ministration. And
 " though in this meek Humility, he seemeth
 " to be an Ass, he bears, endures, and suf-
 " fers all things like an Ass; yet Christ is
 " in Union with him in it, and thence he may
 " sing in this Asses and Suffering Ministration,
 " Christ Governing and Reigning over him
 " in it, and he in Christ *Hosanna to the*
 " *Highest*. Why so? for it is in order to a
 " higher, and to a more exalted Exaltation :
 " for they that suffer this with Christ, they
 " shall Reign : and they that thus sink shall
 " rise up with Christ. *J. P.*

March 18. 1679.

The Beast drawn above the Earth. A Vision.

I Had in the Night a Vision of a great
Beast, drawn up from the Ground by a
 Line, and I was called upon to stride over
 it, and it was so far from the Ground, that
 I knew not how to compass it, without
 stepping

stepping up by some contrivance: but that was not to be suffered. Then the Line with which the *Beast* was tied up, did hang down within reach, and I thought in my self to take hold of it, and so heave up over it. But it was said to me, Ventare not, for it may deceive thee, and bring the *Beast* down to crush thee. Let it alone till the Resurrection of thy Lord's Mystical Body stir it self in thee. Thou art safe enough, while he is restrained: wait for to step over by the virtue only of *Faith's* Power. This Word was given me, as I was considering what I had seen, and much more was added for Confirmation. The Word of the Spirit saying, I would surely such Champions encourage, that would proceed to destroy, in *Faith's* method and way, that Harlot, which is so great. Who hath flattered numberless Souls out of their Princely Dominion, which might have been visible in this World. But, behold, your *Sion* King doth wait for some *Special Ones*, to perform his Will in this particular, according to what is foreseen, by the great *Elias*: And is to be accomplished in the Earth, through Great and Valiant Spirits in the Faith, which is to be revealed.

March 20.

March 20. 1679.

The Stream to be Resisted.

THIS Morning there appeared to me a most violent *Stream*, yet through it I must pass, though I saw great peril to adventure thereupon. But it was said to me, Call up the *Ark* of Jesus, thy inward Body, and enclose therein, and the rough Waters will turn, and will be a mild pass for thee to get through, to the secret of thy Eternal Nativity. Where thou maist wrap about thee the cloathing of Power, and turn back all contrary Streams at Pleasure. Learn, O thou, who art cut off from all Creaturely Potency, how to work and act by an unseen Art. Which shall be shewn from within thee, without Noise or Words. For the which wait silently at the known *Springs*, whereout Streams of Power will run so forcibly as to exhaust the contrary Tide that would over-run, and drown the new planted *Faith*: Which doth put forth for a Kingdom, through the encrease of that Birth, which is from the *Holy Ghost*. Go on therefore in this thy Might, and every swelling Island shall fly: For in the *Ark*, the Power will move high,
which

which is to be felt as a moving Body. Upon this Vision I dwelt sometime.

The next Day inquiring what this violent Stream was, which I was to break through; there was set before me the Figure of the whole World, the Prospect of the Buildings, and innumerable Inhabitants, the visible Element, the Sun, Moon, and Stars, Sea, and Dry Land. Hence it was given me to understand that this was the violent Stream, that was to be resisted and passed through: and that swiftly, and not to be staid in, lest swallowed up; but through the presence of the Divine Body, born up against this flowing Tide. Then at this, I replied, Oh my Lord, is it come to this, that the whole World in all its Beautiful Aspect and Goodliness is to be run through, and so hard struggled against, as not to stop, or take up any little rest here. The Word followed close upon me, saying, No, it must not be for those, who are to be such Plants in *Wisdom's* Land, as the Spirit of *Faith* shall figure out. For which purpose they must resolutely make a Breach, and no longer stay in such a World, where lapsed Reason, as a God, doth sway all Matters therein, and thereby doth impose Laws answerably: All which will be thwarted by those, who are designed, and wisely instructed to fulfil the Decrees of the one only true God; in putting forth the most Wonderful

Wonderful Glorious *Spring*, that will renew *Faith's* Kingdom. Which will so Potent shew, that all this World (as scorched Grass) will fade away before this *Sion's* Glory. Now to this Work put your Hands: and for this Life do ye unmovably wade through all Floods, that do withstand.

March 22. 1679.

The Seraphical Circle.

THIS Day followed upon me, after I ascended up first in a Spirit of Prayer, the sight of that World, which was replenished with no other Inhabitants than such, in whose Countenance you might read all Innocency and Affable Meekness. And there walked to and fro in the midst of this place (tho' infinitely spacious) one higher than the rest in Stature, in a long white Robe. His looks like Silver, and on his Head a Golden Miter. Who uttered a mighty Voice, saying, *Come, and sink your selves, and be in readiness with me to descend, to renew the Face of the old Desolate World beneath. For the Cry does grow so strong, that I cannot long stay from thence. My Life in the Holy Seed toucheth the out-going Flame from my Heart.* After this sound, I saw numerous

merous Seraphical Bodies linked all round, moving and descending down. Then asked I, what this Circle of Transparent Bodies meant? and it was immediately written plain to read, *This was the Holy City all Compact:* And in the midst hereof did spring a bright Element, which looked like pale Gold, that did rise, and generate forth Streams of Glory, as one intire Sun, though that be too inferior herewith to compare. Then did I intercede, that I might be taken up into that Circle. But it was said, Yet a little while thou art to strive against the Stream of this Vile World, and so to pass out. And then your Spirit shall spring anew, and be cloathed with the matter of that clear Element: in which Light, as in a Glass, you shall see a more high and splendorous World, and come near the Face of the highest Sovereignty, in the Orb of highest Glory. Then further argued I, but what, O my Soul, wilt thou do for the present, to take off the barren Reproach, which through continued Suffering is flung and cast, as Mire upon us? *Answer,* Know, thy Jesus does it see, and consider, and the budding Spring of the Power shall wipe that away also: and this Talent shall be given, therefore expect it, and for it wrestle against all, that would in fear and doubt keep from this Blessing, which shall so Powerfully multiply from the Grain, that doth
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lie hidden. Thus did the Comforter revive my fainting Spirit, and shewed me the way to fly from all of these polluted, dead, and earthly Inhabitants, and how that I should come up to the *Holy City* to meet the Lord upon the high Mountain; who would descend therefrom upon the *Holy Jerusalem*.

March 24. 1679.

The Seraphical Wine.

Making all advantage of the present Cessation, and respite from the turmoiling Imploys, and Businesses moving about to and fro, concerning the Outward & Terrestrial Body; Great and Joyous was the liberty of my Mind, to attend on a pure Introversion, for the emptyings forth from the Love. Often, and truly, I find no little success in my attending hereupon. Therefore I am made to covet Quietness, Reservedness, and Sublime Abstraction. Since so that I cannot expect any opening of the Cœlestial World, but as I am altogether estranged, and gathered up from the Visible. And in this Divine Sensation, I was cast this Morning into much free and various Enjoyments, as was witnessed from the Eternal Unity, concurring to uphold

uphold and strengthen; for what I was further to go upon that three twisted *Line* of *Faith*, and so get beyond the striving *Stream* of the boisterous Sea of Sense. That doth so strongly beat against *Faith's* Voyage, undertaken for the bringing in the only one Prize. For which my Spirit is intent upon: And being exceedingly busied, and laying out all hereupon, & keeping strict Watch over all, within the working House of the *Holy Mind*, that nothing might there offend the Spirit: I had a sudden Injection from the Holy One; saying to me, *Take all care to keep that one part free, which I have chosen in thee, for a Sanctified place, which must be no thorough or common Way henceforth, but Sacred and Hallowed, through the Oil of the Anointing, that may prepare for the Leaven of the Kingdom.* Then inquired I of this, how I might be assured of it: and presently was shewed me in a raised Idea there a little Vial, which was fill'd with the same *pale Golden matter*, which I saw within the Circle-Wall of the *Seraphick Bodies*: And I would have tasted of it with my Corporeal Mouth; but it was said, *This cannot be so taken in, though it is shewn thee in this outward Figure for satisfaction sake.* Yet this high composition of the *Coelestial Matter*, (out of which, all God's Glorious Creating Powers are set a work) is to be cartied into the Soul, by the undiscernible Hand of the Holy

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Anointing.

Anointing. By whose Wisdom all of this high Spiritual composition is to be managed for a known Consequence, which is to follow in such, to whom it is given. Then I was moved to ply hard upon the administration, if by any means one and another for which I desired, might be made meet to partake of this great Gift. And it was said to me, *You must all first drink of that Remain of the Suffering Cup; which is the intended Portion, to scour out the Dregs of the Mortal husk, where the sinful Essences are.*

Then this affirmative conclusion was shewed in the Spirit, that as I did see this pure Leaven of the one Element, by way of presentation in the Eye of the Spirit; so it should be infused into *Sion's* prepared Bride, as the Nuptial conjoining Tie, for the investing of all the Dowry, belonging to the *Lamb's* great Dominion, both in the upper, and lower Region. Hereupon I was made to know, this was the last and principal Reserve, appointed for to Consummate the Marriage-Supper. For nothing beyond the Baptizing into this one perfect Temperature of the fifth Essential Element, which is allotted for the refined Vessels, that are brought through the Diverse Washings and Spirit-burnings. O what good hope may we have of this great and dignifying Grace, if we keep on to walk in, and after the prescribed *Rules*, which are daily
Ministred

Ministred to us by the Spirit, to bring us up
hereunto.

March 25. 1679.

The Mixed Globe.

THE Word of Life opened, and gave in
the Similitude of a *Globe* clear : and in
it were creeping Creatures about the sides
of it, and in the midst of it a Circle, in which
flying Birds were soaring and flying up. This
was shewn me, that I might learn, and know,
what was meant hereby. The creeping Crea-
tures that hung upon the sides of the *Globe*,
were said to be those, that stuck fast to the
sensual Ground of this earthly Principle,
that could move and dwell no higher, and
so inherit no better a degree. But the swift
flying Birds represents the high winged Spi-
rits of *Faith*, that touch not the outside
and Birth of this sensual Ground, but are mo-
ving in their high Circle-Sphear, and do fly
into the Heavens : and so have no other need
of a Star-House ; which belongs only to the
Outward Birth.

March 27. 1679.

The Pillar of Fire.

FROM the Cloudy Body I did see a Flame, go through, and it extinguish'd, so that it wrought up it self into a *Pillar of Fire*, and ascended, as not finding place in this lower World to fix. From which it was signified to me, That this was the rising Body of Jesus, that is moving to its own Coelestial Orb, as knowing that is to be its proper place for fixation. And when once this Spirit's Flame gets through the dark smothering Body, it then cannot longer stay among the vile and vulgar Spirit's: but is exhaled up by the clear Ray of God's Body of Light. And this Truth doth meet with what, we do well experience in our selves, as feeling this Divine spark so kindling through the dark Valley of the Body, and in its ascending motion flying upward: and though it conflicts with somewhat, that would still smother, it yet the Cherubim flutters its Wing, and blows it up again, and makes the Prisoned Life for to ascend to its own pure Climate, where it may breath free.

March 28.

March 28. 1679.

Spiritual Weaving.

I Finding all put into an even Temperature through the great Operator, that subdueth and bringeth under, what would have lifted up it self against the Holy Sovereignty: And being in this peaceable posture of Mind, I argued with my Heavenly Agent, *Why it was that Faith's adventure came so slowly in? and the real Livers of this Life met with more distress than any others?* And Answer was given in thus, It must follow on this account, because that they had ceased from serving the great Ruler and Master of this earthly Family, who provides all conveniences for those, who serve with all careful industry under his Law. But now this Life of *Faith* calls off from Trafficking and Complying with this Spirit: it must not mingle its Stock with the stuff of *Egypt*. No more is it to *Weave* in the worldly Spirit, with the Spirit of *Faith's* interest, least it makes a rent in Christ's seamless Robe. Which is singly spun out from the Golden *Fleece* of the Lamb of God. Who is to shine forth free from all mixture, upon those, who are to make no other

Web, but what the *Shuttle of Faith* can strike through, for substantiality. And this now is, what the Holy *Unction* driveth hard on to, in such who are contented to be, as a *a forelorn* (despicable) *Hope*; as to all the promising good, which this mixed State of things can make out. Therefore the Word of God's patience cried in me, *Be thou as that Vertuous Woman, whose Candle goeth not out by Night, laying the band of Faith to the spindle of the Spirit, and draw out to the longest thred of Faith, which may make thee fine Linnen and Purple: So Beauty, Strength, and Honour may be thy Cloathing.*

And after this the Word did thus Remem: For no other but such a Robe as this can fit and suit, to make the Bride look all Comely and Fair, for Love and Delight to her Bridegroom: so that no exception may be made against her, or any of the Virgin's Companions, that are to be joined with her. And all now are called to this high Manufactory in *Wisdom's Principle*. For so it hath been manifested to me accordingly. Where each one according to his proper Gift and Signature exercised I did see, to prepare the Marriage-Garment of the Lamb's Bride. This is the Work-House, where nothing of the rational Craft can be admitted: but they only who are skilful in the Handy-craft of *Faith*, or the Manual Operation of the *Holy Ghost*, that blessed will be with a numerous Increase, according to the immense Dowry, that

that doth belong to the Nobility and Degree of the *Immanuel-Bride*. Which must excell all that this Worldly Principle can contribute to, beyond all comparison that can be made: And highly accounted and favoured shall all those be, who shall not know, but essentially be endued and enriched with, this compleatly spun out Vesture of Glory. For into the City of the Lamb called up they shall be, as bearing thus his Mark and Livery: which so radiant shall be, as all the Glories of *Babylon's Queen* to darken.

[This Matter of the *Manufactory of Wisdom*, is in part resumed upon May the 26th, which concerneth her *Merchandize*.]

March 30. 1679.

The Seraphical City.

I Was in high and all free Communion with my Lord Jesus, so soon as I awaked this Morning, and therefrom took occasion to drive on that new Model and Frame of things, which hath been shewn me in a wonderful Figure of a City; That descended and rested upon Twelve *Flaming Pillars*, which first put forth from a great and lofty Mountain, that seemed to be greater than the whole Earth. It was beset as a Garland with

all Flowers, which did shew wonderful Beautiful. The light Pillars gave their reflection upon them, so that it appeared coloured from the Tincture going forth from them. And the fixed Magnificent City was as a Covert over this pleasant Mountain : and all this brought forth without noise of Words or visible Action. The Similitude was soon made out to my understanding. That all this makes out the new World, which will be brought forth by the steady Pillars, that stand on *Faith's* Foundation, and God will raise them, for his Tabernacle to descend upon, and the Glory of *Lebanon* shall out-spread as a Garland upon, and over the whole Face of the Earth, and thereby swallow up that which the laborious toil of the Hand of fallen Man hath brought forth in Sorrow and Sin. To which the risen Pillars from the clear Element of *Faith's* Ground, are to put an end. O what of Creature-workmanship shall stand, when great *Michael* shall work so invisibly (in *Faith's* Mystery) in, and through cloudy Pillars, that may be changed into bright Flames, for to meet that, which the Glorious Trinity hath prepared for their Throne-Seat in the new Earth.

Upon this a fresh provocation was to walk in *Faith's* lonely Road, which will bring up to that sweet well garnished Mountain, that

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is a Perfumed Bed of Rest, for the wearied Ones, that have suffered much from an Evil World. O who but those, who in the Conquering Spirit do hold out, shall be chosen for Foundation-Pillars: which can be shaken never more, when the whole Fabrick of this now earthly Creation shall be over-turned? What a Joy will it renew to them, who are to be preserved for such a Service, in that Day of the *Holy City*, with the lustrous Combination of the Heavenly Assembly. Who are ready to meet them of Christ's Fold, that are come out of great Tribulations.

April 2. 1679.

The Triumphant Shout.

IN the forepart of the Night, after some little Repose with the Comforter, I fell asleep for a little season, but was awaked with such a *Triumphant Sound*, as if the *Total Redemption* had been now wrought out, and I was carried out to a Prophetical Song of Praise, as if *Faith's* course was finished. And I could not restrain my Spirit from running into this excess of giving Praise and Laud to God, and the Lamb, who had all-surrounded

surrounded me with Salvation, which I did feel as a Shout of Exaltation go through me. Whereupon I recollected my self in this high Transportation, in the very heat thereof, saying, Ah my Lord, what doth all this mean? I am as one besides my self. What cause is there for it; finding my self in the dusty Case of Mortality? Therefore no Redemption is of the Body. And there is no such Conquest as to afford me matter of such Triumph, as if all things were now put under me, that so long have exacted their unwilling Tribute from me, which hath been paid to the Principality of this earthly Region. Thus I was abating and checking my Spirit for it. But the Lord spake, and gave me satisfaction in this matter, saying, The Spirit of exulting Joy, that in thee hath sprung, is but the Eccho of what is done for thee in God's Council Court, and thou wilt see what will follow, as thou keepest firm to all that thou hast been taught in *Faith's* Ministration: and a joyful free Redemption will issue out, and from this enthralling Earth. Whereof thou hast been fed from sour and bitter Herbs: but the property of the risen Body, in which the *Holy Ghost* will move, shall fully redeem thee out of this Curse.

Then this Voice *Shouted* again, *Rejoyce ye Heavens, Sing ye that have dwelt Solitary in the Earth. For behold the Lord hath Ransomed and*
Redeemed

Redeemed the crying and oppressed Exile, which hath been cast out as Desolate, from the Heritage of the Earth. These are they that must not stand without, but enter through the Everturning Gate, whose Mystical Lock has been loosened by the dropping Oil of Gold from Faith's rising Spring. The touch of which will make every Gate to fly open. See then, you have great cause to keep up Faith's Spirit high, that so it may never loose so great a Prerogative.

April 3. 1679.

The Eye of Faith.

THIS Day my Mind being Exercised, and Meditating upon the Law of *Faith*, as having Words still following me, not to swerve from those precise and thorough Acts of it, which might reach home to the Mark and Author of it; I had this Discovery and Doctrine given in by the Holy Anointing, saying, Be not thou only an admirer of this Life of *Faith*, but keep to the exact pace of it, according to the various Rules revealed. For which cause, keep strict Reins upon the wild braying Ass, who would turn out of *Faith's* Way, if not bridled by the well skill'd

skill'd Rider, to whom the Superiour Understanding is given. For it is not the applause of *Faith*, that can, or does please God: but the Operators in that Mystery, that can shew the Frame and Workmanship that it hath brought forth. This is that immediate Fore-runner of the fixed Kingdom, in which the *Holy Ghost* beareth up the Standard-Glory of the expected new Creation. And therefore must have it's first Spring from *Faith's* Golden Grain, that is water'd, and watched over with all vigilancy, till it be out of the fear of shaking. This is the only Plant that will be Crown'd: and the now puffed up Spirit of sheltering Reason thrown down, and buried in her own Cursed Earth, from whence it came. O know thou then *Faith's* Eye, as thy Glafs is, in which all things may be *seen* in its own native colour and propriety. And hereto fixing, no miscarriages need to be feared, in what is to be undertaken, though in the midst of confused Noises, where doubtful matters may spring in the Mind. Therefore make hast, and come to this certain Divine Seeing in sound Wisdom.

April 4.

April 4. 1679.

The Energy of Faith.

THis Morning I was renumerating, what the Lord in Spirit did allure, and so mightily drive on our *Faith* unto, seeing all stirring motions tending this way, with the inward Word sounding accordingly, and answering as an Eccho from the Heavenly Sphear. Which was after some sharp conflict with my Senses, which began to make objections of diverse kinds. The which were all drowned in the Water-flood of the Spirit, that did rise high to help and aid me against those subtil baiting Foxes, that watch to break in to crop the springing Lily. But the Spirit's Banner is over it, and will not suffer it to be defaced, but that it might yet grow, and cluster to the Sevenfold Head.

The Word that entred into me after this Conflict, was this, Fear thou no ill that shall befall thee, though the brittle Reeds do fall away, that have hitherto been thy stay. Therefore care not, nor fear to throw away those Leading-strings, that thy outward Bodily Being hath leaned upon. The strong Golden

den Stilts of *Faith* will come in the place of them, that shall carry thee through the slippery Ice, and muddy Boggs : which yet stand betwixt Thee and *Faith's* Treasury. But be strong to go on, and it shall surely by this attempt be entred upon as a Rich and Goodly Tent, where choice and abounding Good things will satisfyingly fill thy Soul, beyond what is seen in all this Created Scene. From which turn away thy Eye, and look into the Species of Glorys high : The view of which may exhale up thy Spirit thither, and thereby bring down Power to redeem that part, which has groaned and struggled so long under the Curse. This is the one principal Matter, for which thy Jesus would that his Beloved Ones, who are so born down in this Evil World, should exert their *Faith* up continually : as minding no other business, but to follow this close, till somewhat be made and fashioned out, that may bring this Holy and High Calling into Reputation among the unbelieving *Gentiles*, that have looked upon *Faith's* professors with such indignation. The Lord himself when he did go out to convince the World that he came from God, and acted all from, and in Union with the infinite Sovereignty, made use of this *Energy*, and wrought all his Miracles in the Spirit of *Faith*. As for instance, when the Lord raised up *Lazarus* from the Dead, he prayed in *Faith* : For he

he gave thanks, that the Father did hear his Prayer, and Concur'd with him in the Almighty Power to do this Wonder, that so the unbelieving *Jews* themselves might be convinced, that God was present in a bodily shape. Truly if Christ the Lord had not stretched out his Faith to such a length and full extent, according to the State of things in that Age requiring, he had not been justified in the Spirit of a Faith's Miraculous Power. And verily this kind of Spirit the new framed Earth is to be replenished withal. It will begin with such, and rest upon them, whose Minds are fashioned after this sort. And great need there is for some, that are highly Spirited for to stretch out what they have, of this Spirit to the utmost, that so this Life may recover its lost esteem. And for this end the Just One hath invited us to this Banquet-Feast, that so the waterish Element may be turned in the glowing Wine, that is refined out of the earthly Mammon. And this is prepared to nourish the Spirit of Faith, till it comes up to its full Maturity, to go upon its own Legs, without any Creaturely prop or stay. And the Holy Unction is come to draw the Draught and Model of this new Ministration, and is exercising his little Ones in this very Day, to trail the Pikes of Faith against the Battelliers, who are Proclaimed to come from the Beast's Kingdom,

Kingdom, and will violently engage the Lamb's Warriours. But fear not: the Lyon doth rouse up himself in God's Omnipotence, in his Disciplined Ones. He shall all of that Power tread and trample down through this Conquering Might: and with his flaming Breath shall he put all to the rout. This is now by the Lord shewn to me: and is to be set upon by his Worthies speedily.

April 6. 1679.

The Branch of Lebanon.

UPon some Expostulations with my present Comforter the Holy Spirit, I had this Word given in, saying, As naturally as the Earth bringeth forth her Bud, and the Garden causeth the sown Seed to spring, so undoubtedly the *Branch* that is grafted into the Life-Tree, the Twelve manner of Fruits shall from this one Arm sprout forth. This may signifie the true entring property of *Faith*, as the Operator. Who will not cease both to Cement and Exhale for ripening soon, from the Eternal Element, that may manifest all these several kinds of Fruits in their useful quality. Take this in as a true saying; for the Winter that has hindred this *Branch* from shewing it self is wasted out: The Summer day

day is breaking forth, that must open *Lebanon's* Glory in the deep Ground of a Heaven-water'd Mind, which as a River of Life shall give sap and fatness to this growing *Branch*, to stretch out it self for a sheltering shade, that nothing may more appear of the *Adamical* Nakedness. Which thing will be found true, as you abide in this Holy Life-root, and not be careful in the Year of Drought, nor ever cease yeilding Fruit, because it will be diverse from all other Trees, that are Planted and Watered with the Foot, by Man's Hand of industry. Then came the Word with great Confirmation, saying, *Blessed are they that read and understand this Prophecy, for the time is at Hand, for the putting forth of these choice Fruits, that shall be eaten by pure Spirits, and turned into out-going Powers, to the Glory of the Lamb, that is the Root of this budding Branch.*

April 7. 1679.

The Mark in Sight.

THE Unction-word dropped in this saying, Trust in the Lord thy everlasting Rock, at all times: Let nothing of Instability undermine thy Confidence. Take heed of
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being

being shuffled out of thy way, which brings to the right Gate. For till thou gettest through it, attempts their will be to turn thee aside; but let the Lord always before thy Eye: Lose not that Mark out of thy sight. But watch against the misgivings of thy Heart: *Offs* and *Ons* will never Rid way, but at the best cause delay, and so to be in a weary Meander. Therefore know nothing more of the Arm of Flesh, that leads out of the way: but let *Jehovah* at all, and every time be thy trust and stay.

April 8. 1679.

*A Parable of the Hawks and Doves. Or
Self Love.*

THE whole part of this Night, I was kept up in a wakeful posture, going through deep Exercises in my Mind, for the removing all that block'd up this new and living Pass, which brings up to stand upon the Sea of Glass. And the Lord did shew himself in a most familiar way, as if he had been in a Creaturely Body talking with me; and presented to me a Similitude, which might give me to see, what the Obstructions

struitions were, that caused the Creation to groan under the Curse, and all the Evil consequences of it. And what with-held the Lord my Mighty Prince and Saviour, from his coming to Reign as absolute Monarch over, and in the hidden parts of the Earth in each one, that have prostrated themselves before the Throne, in order to his Kingdom coming into them. Who have been primary seekers for it, that through them first the Power may go forth, till it encrease to God's numerous strong Host. The thing that came before me, was vast numbers of flying Fowls of several kinds, and they hunted one another, as the *Hawk* the *Partridge*, and the mighty the lesser Birds. And so the Stronger and greater sought to devour, and take for their Prey the weaker and the lesser. This was in one World or Orb. Distinct from this I saw another, where only appeared a Field replenished with grown ripe Corn of every sort of Grain, and a very sumptuous Building in the midst thereof, but the fashion was like to a *Doves* Court, or House, where only *Doves* with Milk white Bodies, and Golden Wings flew forth, and freely took of the Corn, and brought into the House, and there fed, and bred, and nourished their Young. And amongst these was all Harmony and Community, and Singing Ditties of Joy to each other; not Mourning any more. Then

was it said to me, Dost thou understand what these two contrary Scenes mean? I Ecchoed in Spirit, The Interpretation. O my Lord, be given from thee, according to thy own meaning. Then the former, wherein was the wild Place, in which the devouring Birds did pursue each other, was presented the second time. And there were many fluttering *Doves*, that the other sort took the Meat out of their Mouthes, and flew away, and they were so greatly distressed, as there was heard a grievous Mourning. Then descended a mighty *Eagle*, and Clocked as a *Hen* to come under her Wing: but some were so pinnion'd that they could not fly, others lingred after, to get their Meat again from their fellow Birds, and some were held on Bushes and would not stir, but make their Nest there, as if they were Lime-snared. But then again, some few, (and very hardly they) in the heat of pursuit did get away, and were born under the Eagle's Wing, and brought into this Corn-field of Heaven's Stores, where they need fear no more Birds of Prey.

The opening Spring of Understanding was given to flow, and to give the signification of this Parabolical Vision. The first Scene did plainly shew the Universe of things acting upon the Stage of this Creation, where the Lord Jesus hath his Flock of Dove-Souls, that are hunted and pursued indeed by the
great

great potent Ones, who are Strong and Rich in their subtle Reason to cover, and to exact, and pull from each other : though living and moving from one Original Being, yet strangely alienated in *Self-appropriating Love* ; which is the very speckled Venom of the Serpent, that hath poisoned the whole Creation. The true and faithful Witness did it aver in this expression, that this was the Spawn and Root of all the growing Evil, that the whole Nature of Man was infected withal. And that the Holy Being of *Love* for this, had great Controversie with whomsoever this infecting Leaven was found. For the pure Spring of *Love* from the God-head Fountain cannot open, till that other be dried up. This hath been the choicc and main Obstruction, that hath delay'd the Kingdom of Christ, from coming into Souls, in its Majestical Power. For so the Life-word affirmed to me, and cautioned me to get free herefrom, and to avoid this infecting Ray from the Stars. For nothing more did seal up in unbelief, then appropriating and grasping into *Self-Love*. As considered in all points according to what we may have a trust in, as relating to Gifts, and Things Supernal or External *Self-propriety* is to be outed, that the Kingdom of *Love* and *Faith* may come in. For it is shewn in the Spirit's Glass, that this is the Sin, that hath the greatest Predominancy, not

only among the Worldlings, that daily engross, and eat and devour each other, but the very Doves are also herewith infected, though they have been afflicted from these greater Birds of Prey, and so hunted as they have not known where to fly to get their Food in any of *Love's* freedom, among these of *Self-Love's* engrossing Inhabitants. Yet such is the proneness and Inclination, being bred up among them, they are become tainted with the Evil manners of the sensual brutish Life, that cares only to preserve it self. Therefore the Mighty Lord, and Pastor of his Flock is calling and drawing his own out from among this selfish Generation. And were it not permitted that they of this Dove-Spirit should be treated hard, and Evil of them in all kinds of Sufferings, we should still linger to stay among them, though all pluckt, pinion'd, and born down, as the Vision did make it well out: to shew the unwillingness to go out from among the *Egyptians* and *Babylonians*. But so great and growing Oppression will make the Doves to Cry and Mourn so dolefully, as the strong Godded Eagle will come and bear away such as are free to leave all that are of this ravenous Spirit, that are catching at them for to encrease their Prey.

April 10.

April 10. 1679.

The Impregnable Name.

THE Oracle Word spake in me, saying,
For a peculiar end the Holy One hath
declared those great things of his Counsel
unto thee, whose Dwelling is to be in the
secret of God's *Name*, that greater Mysteries
may open out therefrom, in Force and prevail-
ing Might. O come and hide within the Im-
pregnable Circle of this mighty *Name*, and
nothing of the oppressing Violence of the
Earth shall thee harm: Jesus your Lord will
ever meet and be your Defence. Here do
you retreat, while busling Spirits would in-
vade; but that they cannot find which way
to enter into your invisible Tent: where you
are known only by a *new Name*, that never
is to be defamed; in that rejoice evermore:
and care not for the Mark and Name, that
must perish in the Dust of Death: but be one
in that *Name*, which never can dye, but must
live out all Clouds of Ignominy.

April 12. 1679.

A Further Interpretation of the Parable,

THE Vision still further opened, and expounded was unto me, and put to me in way of question, whether or no I would draw out that stock of *Faith*, that is the matter from the one pure Element, and come under the bearing Wing of the *God-Eagle*, and there improve this Talent in its own property and native Land, among the Dove-Flocks, who are enetr'd into the Royalty of the *Holy Ghost*? I found my Spirit readily complying with this dear Love-tender of my Jesus: But withal there was a Covering pluckt off, as I did see how, and upon what hard terms I was from hence to break away. For it was said to me, that all the Materials which have mingled from the Astral Spirit with this primary *Faith*, was to suffer the dividing Flame of the *Holy Ghost* to come in: For the separation from that which had adulterated it. And this was the cause that made the Wine of the Spirit so weak, its force being abated. Which otherwise might have strength to raise the Dead, and to do whatever was brought before it for to do. For according to

to the Excellency and Purity of This Unmixed, so will follow the Power of doing all Cures interiour and exteriour. And they may expect in such a Spirit of Power to act, till they are carried out in the first place from the wild fluttering Birds of Prey, that fly in their own Astral Heavens. For none of those without can do such injury as these within, for they work in the subtle Property and Corporality of the Beast. They that are without, cannot come in to hurt, as Spirits that can come into us, and we know not how, but catch the very Word of Life out of the Spirit's Mouth, and pick up the precious Seed, while it is sowing in the Eternal Ground. For what can be more prejudicial than for these fluttering Spirits to run away with the Grain of the Heavenly Crop, upon which is all the hopeful expectation, as the Store that is to be everlastingly lived upon. For what is all sowings in the Spirit, without it be carefully watched over, and preserved from the hunting, piercing Vulture's Eye, that does fly up and down the Region of our own Minds? For the Holy Teaching Unction hath declared, and fully shewn it, that in this hath been the danger and hazard in all those plentiful Showerings, that have fallen down upon the very Ground, and all that great Labour and Pains which have been in a Spiritual way, bestowed to make

make ready for it. But this was what was started in me: and the Covering was plucked off by the Lord's own Hand, that we might discern in Spirit the cause, which has hindred the Holy Seed from coming to its Head-perfection, without which nothing of the Kingdom's Harvest, ready for the *Holy Ghost* to reap, can rise upon the inward Ground of any Soul. But the great Question is, How this holy pure Thing may be preserved from Fowles of this sort, that are as swift in their flight as a Thought? It was far easier for *Gideon* to hide his threshed Corn from the *Midianites*, than it is for us to hide the Seed of the Kingdom from those *Ætherial* Starry Spirits, that have Power to enter into our Corporeities, as their own Region. But for this a help is provided, and the Lord my Redeemer, whose Love is great, and Counsel deep hath revealed it: as how his own Life-Seed may come to be secured from these Fowls of Prey.

It was opened in a figurative way, for the more easie understanding. As I was hereupon thoughtful, upon this foregoing opening, the great Concern still stirring in my Mind was, how to find out that Principal thing, which will fix the Kingdom of the Lamb upon its own Basis. Which no way was demonstrable, but from the conception of the *Holy Ghost*, which in this express Similitude was made

made out to me, as followeth, The Figure of an Egg with a white Shell, but so clear, as you might see the whole matter of it White and Yellow, as fine and pure as Silver and Gold, that had passed through the Hand of the Sperator; and wrought over this CrySTALLINE enclosure for its Guard. And the Hand in which it was, did put it in, or caused it to be pass into me, where no visible Eye could see. And withal said, No other heat could cherish it, but a pure flaming Heart; That for this very purpose was Created anew in the secret of Eternal Nature, although visibly found in the fashion of a Mortal Creature. From hence would work out the mighty Mystery of the Godded Nature, as preserved within the close Lock of the Heart; sending always out a Temperate heat, the Holy Dove resting there to hatch up, what is of his own thus conveyed.

O Mighty God, who hath comprehended the infiniteness of thy Wisdom, as to the method and way of replenishing a new Creation? Where hath been our gazing, and looking out for it, as if the Kingdom of Christ would come down from the Starry Element? No, no: it will certainly be brought forth from out of the God-head-deep of a pure seperated Heart, so curiously wrought, and fashioned

fashioned in the hidden part of Man's Earth. But when, oh when! will this Holy Dove prepare and choose his own Nest, and where but in a serious fixed Heart, that is ascended on high, far out of the reach of those common Birds of Prey, that do hunt day by day in the broad Ways and low Hedges? There is for this, but one only way described by him, who is the Morning Star, which is to abide in the highest degree of all Spiritual Confinement, retiring where the Life-vigour is felt, from the over-shadowing Body of the close setting Dove: that so no distast may be given, to make him take Wing, and from our Heart-Nest to fly away. For so it has often been. Which hath been the very cause, that in all these latter Ages, and present big Expectations, no *Holy Ghost* hath been born in any one, to sound the *Everlasting Gospel*, nor to proclaim through the Golden Horn the Total Redemption. For no sooner hath the Heavenly matter been gathered together for this, within the tender brickle Shell, but the Weasel-suckers that do lie all about the inward Ground of the Mind, have sucked this matter, which is prepared for a Body of Life: And so the great thing hath yet been withstood, which only can renew the old Creation.

But now hear, what our Kingly Prophet speaks to us, who had of this Holy substance

stance infused into his Person: That we all should be chary and watchful hereof, least the Serpent set his tread upon it, who in the form of an Airy Bird flutters over it with his Wing, to mingle herewith his Vile Seed, which hath been the only cause of the *mixed Birth*, that hath been so generally brought forth, by the highest of Degrees in visibility. Whereupon the Lord is come in Spirit this to discover, and doth give occasion unto the Wise Virgins, that so they may be careful, what Spirits they suffer to enter in, to set their Tread or powerful impression: for all agreeable will be the conception of the Birth. For though Holy Matter and Ground may be prepared, yet herein may be the danger of a false Birth. For the Serpently Spirit is so ready at Hand to circumvent, that no less than the Holy Spell of the Divine *Magia* can keep such flying Spirits out, that do so readily mingle to kill the Birth of Life. For the prevention of which, a solitary Wilderness is to be our habitable Place, apart from all the confused buffles of this tempting World, which is the *first means* in order hereunto.

The *Second Means* is interiour, which is to draw and contract the pure Heavenly Constellation for aright stamp, and impress upon this Silver white, and yellow Gold, that is conceived within the white Film, that hath
neither

neither beginning nor end : Which is harden-
ed by the gentle warm heat of the over-
shadowing Dove, which does only convey the
powerful Life impregnatingly, and gra-
dually. And this is shewed to be the only
means and way, can secure from the
Serpent's Stinging Tail, and from the Im-
pression of the Stars. Who now (saith the
Bridegroom's Spirit) that can be so wise for
themselves, as to mind and observe these
two Mysterious Rules, they may bring forth
Heavens and Earth's Wonder, through the
Figure of Mortal Nature. Whosoever is able
to drink in, and obey these sayings, shall
know the certain effect of this Mighty Birth,
which the *Virgin Church* is to multiply : And
thus it must begin from the pure enclosed
Egg, impressed upon by the Ghostly Body,
going into the Heart, that is kept in a so-
litary Spiritual Frame for this very thing.

April 14. 1679.

The Eye of Love.

WHEN we met together to attend the
moving of the Spirit's Power, an in-
visible Eye presented it self to my Spirit's Eye :
and from the Eye a streaming Beam or ray
of

of *Love* sent forth from the Eye, and a speaking Word went forth from the Eye, through the ray of *Glory*, saying in me, *This is the ray of Love, that is sent forth to draw up your Spirits, to center in this Eye, that looketh down to gather you up to its own Unity.* Upon which thing considering, I had this teaching followed, that as this Eye of the Spirit had been our Light and Guide, so answerably was it to be the strong Circle-tie to enter us into an indissoluble Unity: and not permit the Earth-worm to come between, which casteth a black Mist, so as one Traveller cannot see an other, and so they loose their intended end. But let us obey, and be watchful against this twisted Subtlety, that may be brought forth in another form, to supplant the Heir of Light. O in *Love's* Unity, let us fix in the Holy Trinity, and as Angels Harmonizing to enter upon our Resurrection-State, which all pleasing is to the Eye, that hath looked down to us through this Ray of *Love*, that will make yet a greater discovery, as we live in *Love's* Harmony: That is, in the *Oneness* of the Eye of the Unity it self.

From this Vision was opened unto me, how that the Holy Trinity lies hid in the Eternal Unity of it self, and how the Eternal Unity brancheth forth it self into the Eternal Trinity. Unity in Trinity, and Trinity in Unity.

April 20.

April 20. 1679.

The Olive-sprig.

BEfore I was scarce awake, I heard this Morning a Word, saying, O hear and be regardful to trim, and to keep choicely that Holy *Sprig*, that is putting forth for the Olive-Spirit. For out of that must come that infinite plenty, which the Heir of Life will inherit. Though now but in its Minority, yet both of these will grow together; the inheritance will encrease, as the stature of the Heavenly Man comes on. Therefore mind and keep close within the circumference of this all-hidden Ground. From whence expect the whole proceed of what the Just One hath sown therein to help in time, when the greatest need shall be.

April 25.

April 25. 1679.

The Idolatry of Infidelity.

THE springing Word of Revelation thus spake to me, saying, Know the Lord thy God from all *other Gods*, that all the Inhabitants of the Earth round about thee, have engraven in their Minds, and fashioned with their Hands: And then say, these are the Gods that will us save out of reproach and penury, and bless us with ease, fulness, and plenty. While the *Invisible God* is all this while set light by, as if deficient and unable to answer, to what his own Birth-Seed shall need in this Mortal State.

April 26. 1679.

The same.

THIS Day the Word opened it self more fully, calling me up to Wave, and set a side all Idol Images, that are Carved, and set up, and made out of that great spreading Tree, which is so fruitful from the fat-

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ness

ness of this Dunged Earth. From which every one do expect their Portion, though it is no other than the Tree of Death. Yet because palpable it is and sensible, as succouring the Mortal part, therefore it is highly and greatly adored by all, as if the never dying Life were to be found therein. But the Holy Uction is come this *Idolatri* to check, tho' not yet discern'd, and in me hath rebuked it; and wial shews another flourishing Tree, which beareth Life-Fruit more inward and near, than any visible Eye can spy. This is found springing for an everlasting Life, sup-
ply both for Body and Spirit, in the Inter-
nal Ground of *Faith*: which is fattned from
the falling Dew of Heaven.

April 27. 1679.

*The Heavenly Element: Or, the Burn-
ing Lamp.*

UPon my first awakening this Morning, I saw as from the visible Element cast down a dark thick vapour: the influence of which, I did sensibly feel gather, upon the inward Face of my Mind to cover that, as with a spreading Cloud. With which I struggled for some time, my Spirit wrought hard

hard to get through, as the visible Sun to break through the Cloud; but it bound me, and lay as a weight upon me, till another Element opened, and streamed out as a Flame of Fire, and so dispersed it. And immediately my inward Ground opened, and all was set at liberty, and the Spring of the Spirit did rise fluently in *Faith, Hope, and Joy*. And there was shewn me a bright Spirit, walking in the likeness of a *burning Lamp*, and it shot it self through me, and I found all Heaviness and Darknes pass away. And the Face of my inward Ground did spring with all Heavenly Powers, and with a sweet Replenishment, as a Garden with Flowers. Thus the Heavenly Element did rise over the outward Starry Cloudy Dark Air, that doth inject and awaken all of earthly Motions in the Mind. Then the Word of Counsel spake to me, saying, Do thou watch always in this mild temperate Element to keep thy self. For here the *Lamp* of Fire will walk with thee, as a Comforting Spirit. O highly pleasant it is, to be found in this Spiritual capacity, over-set with this Holy influence from the Coelestial Firmament: which descends to enlighten our humane Earth; so that God may be manifested every where, in the lower parts of the Earth, as in the heights of the invisible Orb. So variously good and kind is the most High, where he may find a

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Spirit

Spirit all Fired in Love, desiring to live away
from the thick Air of all Mortal things,
and to dwell in the secret of this One pure
Elemental Spring.

April 28. 1679.

The Hand and Rule.

Here appeared to me a *Hand*, and it had
in it a broad square *Rule*, that it held
fast. So I marvelled in my Mind, what it
signified. There were Words also Engraven
upon it, but I could not read them. But
it set my Mind a working to know for what
intent this was presented unto me: And af-
ter some rolling to and fro of my Cogita-
tions, I became still and calm. And then
the Word sprung, and spake thus to me,
By this *Hand and Rule* is specified, what thou
art to hold fast unto, which have been al-
ready let down to thee in Love's Peculiari-
ty. Therefore keep to them: for the Life-
restoring unto all Dignifying Offices belong-
ing to the Lamb's Kingdom, will be given
to the punctual Obeyers. For verily the point
wholly lieth in this. The Owmment, Con-
sent, and Approbation will be alone no ac-
ceptable Sacrifice to God our Lord in this
matter,

matter: for the effecting that so much desired, redeemed liberty. As it may appear, when we are brought again to be of the Seraphick Train that the Earth may have not power to contain such free enabled Spirits: and who

Now as I was lending my Ear to hear this kind of Discipline, my Teacher from that Lord spake further about this *Rule*, declaring, that in it was Written more high, and flatter denying *Rules*, than any yet had come down, the sum of which should be revealed, as we were Obedient to the former. For all these renewing Precepts are to work the subtle Harlot of rational Wisdom, out of Nature's House, that hath long kept out the Spirit of *Faith*. Which Christ the Lord would have as his Successor, under his Spirit, dwell in this our formal Corporeity: to manage, and carry on in us, what he left behind to do, for the Honour and Majesty of his assuming the Figure of our Humanity. The pure Clarified Nature of which, as he in this World held it, so are we to do, and how is this for to be, but by observing and taking in all those perfect Rules: which the Father gave unto him; and so from him, by his Spirit, to recommend the same unto us only and according to the diversity of the Holy Spirit's Revelation.

The additional *Rule*, that I from hence received, was in this way of Charge given to

bow the Knee of my Mind and Will to no other God, but to the existent Being and Spirit of all Spirits, who is to be the Object, for our Faith, Love, Fear, and Dread only. But it may be said, *This is no new nor strange Rule; all Christendom do hereunto agree.* But then let us be upon the Examination, whether any one hath punctually kept up to this, *That no false God hath been leaned to:* that we may not lie under a deceived Convert. There was a Scripture repeated in me, that did open the Face of this Covering, and brought in great Light into my Understanding, as the Unction of God was the Commentator upon it. Which Scripture was, that 2 Kings 17. 32, 33, and 41. It is here Recorded, that the Nation which God had chosen, and would have separated from all others in the World, and would not have numbered them with them, because he took them to be a peculiar Treasure unto himself, to whom God had made known himself by Wonders and Signs, to prove himself to be *their God* alone, and that no other God could save, help, and secure them: Yet (it is said of them, for whom the Lord wrought such Wonders.) *That they feared the Lord, and served their own Gods, after the manner of the Nations, whom they destroyed from amongst them.* So they thought all was well, so long as they did not altogether forsake the one only true God,

God, but kept part of his Worship and Fear up, carrying it evenly betwixt God and the Idol Images, owning both. But the visible Images of things are so affecting to the outward Senses, and so caught by them, that Idolatry is soon got into the Mind, and there doth insnare. And now from hence it was opened unto me, that a close undiscernable Idolatry had crept into the Minds of all Creatures univervally, under the highest Christian Title, that now were upon the Face of the Earth. No where in the whole World is the only true God, more owned and worshipped, than in this our *British* Island: But here is the great Sin of *Jeroboam*, False Gods are set up with the Lord the true God; their Groves, their Altars, and Images are set up in the Mind and Heart. Who is that valiant One to Burn, Destroy, and Throw down, and to cease from Worshipping the Host of this visible Heaven? For this, a deeper search will yet be required.

G 4 April 30.

April 30. 1679.

The Seraphick Sounds.

THis Night in the fore part of it, before I slept, I had a suddain catch up of my Spirit, where I did hear the *Seraphick Sounds*, and was as if I had been amongst them. But presently a Thought, as a Messenger of Satan came in, saying, How canst thou abide here, without putting on thy Coelestiality? Upon which check I was peirc'd, and impatiently pensive, because disturbance did break in upon me.

May 1. 1679.

The Rending of the Veil.

THis Morning all of that Spiritual fretfulness, that I felt the Night before was wrought out, and a patient resignation given in. And I did hear the Lamb's Voice, saying, Come and see, what I am a doing to make thy way free. And there was fashioned this visible Element, which did appear black

black and dark as Night: But a Hand with a Flaming Sword did cut it, and made it to part as a Garment. And then I did see a Wonderful sight indeed, of the most inward Heavens, in an infinite unmeasurable Platform, bowing down and streaming forth, with dropping Points, that are all mingled in a rich shade of Greeness with Gold, that is throughout Transparinased; and over this a white Cloud, in which did appear a Flaming Figure of a Man, with many Stars circumferencing him, as a Throne round about him. Then was it cried, *Who is ready to come to meet the Lord from Heaven?* And it was answer'd from the upper Sphear, *None can till the Flaming Sword parts the Veil of their own thick and dark Element.* Then said my Spirit, Thou hast shewn it, that it is thy Hand only that can do it, spare not then to execute it speedily. But the Lord answer'd me, Thou canst not bear it all at once, for that is too terrible. Therefore the point of this Sword shall enter by degrees; that thou maist endure these dividings, that will make thy way to me: that we may see the Face of each other, in the peircing way of the Father's Glory. But be Comforted, I will do it gently, as thou yeildest up thy self hereto, and as thou art willing, that this Mantle-covering should be rent all away. So that those inward Heavens are to be no longer

get

ger shut, or bounded from thee, but to drop down their rich Golden Springs, that may bring forth the self same Heavens for thee to meet the Lord in, that thou maist have thy fill of God, in all durable Perfection. That will surely swallow up thy Bodily impediment, which is mingled from the gross and thick Element. It shall not stand always, as a separating Wall; the Sword of the Lord, and of thy Gideon-might, that is stirred up, shall throw it down, that the pass may be all free to the beloved City.

May 2. 1679.

The Place of Intercession.

I Was very inquisitive with my Jesus concerning his Mediatorship, now within the Temple-Veil of the most Holy Place, where it was to be seen? And it was pointed to me, (as in a Glass I might see my own Figure clear) as a thin airy Cloud: And it was said, This is the great High Priest's Place, where he will intercede; The Consecration Oil, and Holy Love Fire always burning in the Most Holy of thy Heart: then thou art on the sure Hand. For all thou dost ask to have, having such a High Priest to plead for thee, will

will carry the Day against all black Bills
of Charge.

May 3. 1679.

The Two Gates.

UPon the foresight of some approaching
Wants for the Mortal Man, consider-
ing which way to supply him, according to
the *Rules of Faith*; I was in great strait how
to manage, and deport my Mind, so as to
keep within the Circle-bounds thereof. As
not being willing to be found a Wanderer
from *Faith's* Ground. I had many scruples
came into me, whether or no I might make
use of my rational Spirit's Counsel, and Wis-
dom for this fetching in relief, for the out-
ward Man's need. For which thing, I set
my Mind a part, for the Lord my Counsel-
lor with whom I only was to have this
Matter determinated. For herein I stood
in the filial Spirit to be bound, or at liber-
ty, to act under the Covert of the Astral
Spirit's Prudence, or here to stop and to pro-
ceed no further. For if the Lord would re-
strain me from all visible interest amongst
Creatures, and confine me to a Miraculous
way for my support: I was herein not
Faithless, but made Believing, to wait which
way

way that Spirit would act me. For it was often with me to plead the Royalty of God, and my Father's Prerogatives over all Creatures, and Things on the Earth, and therefore to launch over all these Shallows, and not to lean upon the weak Reeds and Rushes, who have their Stewardship of earthly Things, out from the Micry Saltwater-Spirit of this worldly Element. All which are a Thousand ways Obnoxious to be dispoiled. Now from this Consideration, I found my Spirit struck off, and made herein altogether independing, and to bend the *Bow* of *Faith* to send forth such an Arrow, as might reach the first Ground, and there stick, from whence all of this visible Creation (as in their proper good) had proceeded, and so to be used while here, there is need and use of them.

Now I must record the Lord my God's great Goodness, in answering me in this difficult case, which I did put unto him, when puzzled, which way my Course to steer when Distress did beset me every way. Then the Glory of the Lord did shine out upon the Threshold of my inward Court, and there Communed with me about this matter, and also shewed me a Gate. Which all Creatures in their Mortal Figures enter'd in, both Bond and Free, that is, considered as Regenerated in some Degree, being

ing convinced by the Eternal Light, that hath shined in the inward Parts, which hath reduced them to a more refined Life, than others of the same Mortal Breath. Yea all do agree together to go through this common Gate, which hath this Inscription upon it, *Here enters the whole fallen Race of them, who have lost their first Paradisical way into the Paradisical Ground.* Then was it said to me, Behold and see, what this Out-Birth-Gate hath let into, as to all in generality. Then further, as at once opened, the now visible Fashion, and Make of this Creation, where all its Inhabitants did appear in a careful Countenance, the furrows of Sorrow were on their Brow, working and acting each one, under the Starry influences. Who through the Craft and Subtilty of Reason, do attain to great increase of this Worlds Honours and Riches, and accordingly hath entailed it to their succeeding Generations. Thus is the manner of all the Earth to keep Planting, Building, Marrying, and Multiplying in way of Earthly Generation. But what is this, but still the old World, that was in Noah's Day, and is reserved now for another kind of Destruction. For it was cried in my hearing, *Yet once more I will over-turn, saith the all powerful Being, what Man and Beast hath bodily wrought with the Labour of Head and Hand.* And what shall be the way of this

this overturning, but by the opening of another Birth-Gate, which was given me Magically to see break, like the parting of a Cloud. Whereout the Figure of a Child did proceed, of whom it was said, *This is the First born of the Virgin, that hath been travelling for it in the Heavens*. Then it was caught up again out of sight. And then it was said to me, Make no noise of what thou hast here seen: but keep the thing concealed; except it be to the concerned herein, as shall be known to thee. Now understand, what this Magical sight doth specific in the Mystery, know thou that this doth predict a Virgin-Soul, that is in a Human Body, whose Conversation is truly and really in Heaven, that minds and regards none, but who can live with it there. This is the travelling Virgin, who is pained to be Delivered, of what is the Beginning of the New Creation, after the manner of the Paradisical Dispensation: as the only *Branch* who can renew those Fruits, where nothing of the bitter relish of the mixed Tree can be, where Death and the Curse hath issued forth, and still are like to be, till a release doth come in through this Mighty Birth. For which a Mediatorship is continued in the Heavens, of such Holy Souls and Separated Minds, who are Anointed for to mind the Lord of this new Covenant. Whereby the Face of
this

this old Withered Creation may come to be renewed again: No more in the Toil, Craft, and Subtilty of Man in the *Astral* Wisdom, but in the Light and Life of the *Virgin* Wisdom. Whose Generation will all be Magus's of God in the highest Degree: All which will have their process from this First born, that the Virgin-Humanity in the Heavens is now travelling, for to bring down into this Earth, that all old Things may be renewed in it. For the last Harvest of its old Dead Fruits is coming by the Angel's Sickle to be reaped, that room may be made for this pure Birth-Seed to spring in, and out of the same: which will be found in an hungry Attraction, first in particular in some one or other: Then going on forward to its multiplying Generation. And as it was in *Adam* so it is now. Now the first Birth-Gate was of the Curse in *Cain's* Birth, from whence Man began to multiply upon the Face of the Earth, and so have thus continued on in this Miserable Vagabond Earth. Now as by one Man's Fall and Disobedience, this wretched Birth-Gate did open, which brought in the Flood of Sin, with Death and Curse at the Heels: So verily another Creation is for to succeed this. The Spirit of Jesus hath anew assured it.

May 15.

May 5. 1679.

The DIAL.

THE Spirit of Jesus finding me in a deep Sense of this Apostatized State, as feeling the Effects in my Personal present Elementary Life, did allay with good and comfortable Words, the deep Sorrow of a Grieved Spirit in me: this Day minding me of a *Dial*; Which some Days before I had presented in a Vision, with the shadow of the Sun upon the *eleventh Figure*, which I did not so well understand: but now it was plainly interpreted by the Spirit, God's ready Scribe. Who thus said, Thy Spirit is in a Mourning jealousie for fear thou shouldst not see the last minute of Times end. Which this *Dial* doth shew that it goeth on swiftly. The Motions from the Supream caule are incessantly working hereunto, until they come up to the full point and height of this first Created Day; and then expect the shadow of this Elementary Sun to withdraw. Consider it thus more inward, as thou art thy self in the Similitude of a *Dial*, having had thy Night and Day, which in the Birthline of Time doth fast spend away, according
as

as the shadowy light of the Sun does discover and shew, how Minutes and Hours have passed over, in the conflict of Sin and various Temptations, attending this first Created Day: Which to its period is surely coming. Rejoice now do thou in Hope, that the *Dial*-point is going on to the Mid-day point: Which is the *half time*; in the which the dividing of Day will be the other *half*. Thou wilt see an other Sun, in its sevenfold light upon a new Figur'd *Dial*, where the numberless motion of the one Eternal Day must run all Time away. Therefore the Lord cautioned me to watch, and to be staid and supported in my Mind, that the *Dial*-point was going on to its last Hour. Therefore patiently I am to endure all the Evil Treaties of this World; minding still by the Sun-shine, how the Minutes pass, to usher in the *Second Days* Creation; in which the Mystery of Time will be fulfill'd. Now in general, or to all at first, this cannot be known; but to such only it may, who have been strong under the Spirit's Birth-throw: And thereby the Ghostly Throws have broken through, according to the breaking and parting of the *Heavenly Cloud*. By which the Child was seen, who was caught up again, and there reserved and nourished, and kept from all Mortal sight: And must so be, till this first Creation-Day runs unto
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its full Point. Whothen is the Wise instructed Scribe, that can count Time's Number in himself? For this, a good and clear Eye is required for to see, how the Minutes work. It concerns such who have travell'd so strongly, as to bring forth this Ghostly Birth, and have secured it within their own Heavens in themselves, till it doth come to the full maturity of a Godded Might; otherwise it would be in a danger of *Herod's* Foxes, who are in fear their Kingdom should be destroyed, and taken away from them. Therefore this Holy Thing, whereout and from whomsoever it shall proceed, is to be kept, and hid in those Pure Heavens, from whence it came: thither it must go again, till all Things are made ready for its breaking forth anew. But what are the Qualifications that are required for it? They are no less than a Spiritual Humanity, all Dignified with a Saphire Body of Light. This will distinguish who is the true Bride, that will have Power to bring down the full grown Heir of all Kingdoms and Worlds, for the Nuptial Celebration: which hath been longed for by the Spirit and the Bride.

But it may be said, *Where amongst Mortals is to be found such a qualified Bride?* No one yet doth appear after this way, that is so perfect Within and Without, in the Beauty of Holiness; and so brought forth into Manifestation.

For

For this I plied to the Spirit of God: Who was the driver on to this high and unblamable degree of Purity. Who testified, that such a Virgin-Humanity he was come to work throughout, where it was but yet in part begun.

And he delivered his Mind further in this matter to me: Saying, As thou believest in the Creating Power of *God*, and in the Redeeming Blood of the *Son*. So now rest and believe in the proceeding *Spirit*, who is the All-Life-quickning Breath, to run into every Property to rectifie them. Let thy Will be but consonant with me, and fear not, but thy Spirit, Soul and Body shall be Sanctified throughout, by that Choice, Rich and Costly Spikenard, that is made by the highest Artist in the Heavenly World. For this purpose, as an inward Healer, it is the most needful thing to recover the most Consumed Part, that Soundness may spread throughout the Body, for a most pure Consistency of a God-like Being. For nothing can be abated here of in the Elected Bride, whom the Spirit must present faultless at the coming of the Bridegroom. Who doth and will no longer stay, than the Holy Spirit doth carry Tidings, that all is ready in the Nazarene Spouse, that as a Milk white Dove is ready to fly to meet the Lord her Holy Mate, to Celebrate the Feast of Love. This, O Soul, believe: And thou
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thy self mayst be thus fitly prepared: be but delighted in the way that hereunto will bring thee; keeping that Holy Spirit Company, who is to effect this Marriage-Union. Who knew well, that this must free thee from all those Sorrowful Fetters, which have been so galling from every pinching Necessity. Now do thou see, How, and by what means thou art to be ransomed from all. I am thy Stay, and Comforter, at hand, for this great Cause; and will surely be with thee to effect it.

May 16. 1679.

The Bag given from Judas to Peter.

THE Word of Counsel came, saying, Sum up all of this distilling Doctrine, so that the New Creation may over-spread the Old Earth, of whose Dead and Fruitless Birth know no more, because it hath brought forth all the Sorrowful Woe, from which now a Doct stands open for to escape. The Rock of the Deity in its open Clefts descending is to receive thee, if thou art able there to stay, till all the Shadows flee, that do readily come in from the Natural Birth-Day, as an hiding from the Morning-Star. Then

Then the Word followed me again, There is a Treasure from the God-Man, that will thee fill, and satisfie: that shall bubble like a Fountain, that shall never be drawn dry. Upon it therefore relie, as an appointed Dowry. It is in such a *Bag* as no Moath can eat any hole through. For understand and know, the compacted Matter hereof, is tri- ed Gold, in which is contain'd that Substance, that shall bear thy Charges, and clear all thy Debts, which have been charged, as stand- ing in the Line of Mortality. Where the Sin had run up the score high: But this Treasure is given to out-set all of that kind. Only be careful to hold fast what is left in trust with thee, though it hath been as a Sealed *Bag* hitherto, not finding the way to put thy Hand therinto, to take out what thy present necessity doth require: For which cause thou complaineft often to thy God and Lord, who only hath that Key in his own Power to open this Treasure: tho' resident it be with thee, yet (thou sayest) it is not commandable by thee, and so thou dost still abide in Debt. O Soul, thy Sorrowful Case, which thou hast often spread, is taken into Consideration by the Judge, that will do right things, in order to set thee free, having Enough to do it withal. As thou be- lievest, so verily thou shalt it see: But then do thou also relinquish with great Magnani- mity,

mity, that Universal Evil of Appropriation of Mortal Things. Into which Wretched Strain all Creatures have run; and that hath been the very cause, that this Golden Bag hath been *Sealed to all*. Up therefore: beware, and crop down what ever of this may spring; it is an Evil Coveting, that will not be allowed of. For it hath contracted so great a Debt of Sin, that will hardly be cleared to the Worlds End, but only by such as must pass through the purging Fires, to leave this Dross behind. It hath been the stick-back that hath surely withheld the more Pure, High and Excellent Thing from breaking forth. Which would bless the World indeed with all the highest Benignity, whereby the Golden Streams would run all freely out from that Bag, that hath a Spring in it self. Which sometimes in the Earth was Manifested, and will be again, when the Lord Christ shall drop down the Mantle of his Spiritual Humanity. And who but they who shall be found in the patient Watchfulness, being stripped of all, shall know of it; through taking up what hath ever since been withdrawn? And truly my Lord doth it affirm by the Holy Spirit, his Agent, that this *Magical Bag* may be intrusted with some one or other, who have got into Favour, and high Love with the Great Majesty, who is the Donour hereof. And also, when they do see

lating to the Kingdom, that must spread through the whole Earth, for the overthrow of every Usurped Authority, which is contrary to this new Gospel-Law. For that a true and greater Superiority doth make demands to take place, where the Foundations for new Heavens and Earth are laid. Highly blessed shall every One be, who doth agree hereunto; that so the Works of the Spirit may go forward successfully, in order to all of this liberty: which the *Bag-Treasury* will redeem unto, if trusted to in very Deed.

May 17. 1679.

The Blessing of JOSEPH: Or, The New Heavenly Host.

THE only Care and Weight, which now was chargable upon the Superiour Mind and Will, is being now made greatly knowing in Wisdom's Secrets, and therefore more accountable for them. As is given me to consider from hence, that according to those special Discoveries entring into me, and my feeling the Power of them: So answerably must the Account be.

Hence a serious Query was put by the high Uction, *What would be the end of all those precious*

precious Things, that the Spirit of Light had brought into the Heaven of a pure Mind?

And a Word struck home upon me, saying, Know thou standest charged with a Massy Talent from Wisdom's darting Ray: and therefore thou art obliged to stay in her working Circle, till the new Firmament is replenished with the whole Host, (as with another Sun, Moon and Stars) which must alter what is prefix'd as to Times and Seasons in the now Elementary Day and Night; the which is to be most strangely and wonderfully wrought away. Therefore, both a working, and also a passive Agent, give thy self up free: For all must be employed, in order to the putting forth of the Heavenly Host, that must draw up to God's Throne. From which the first Heaven and Earth are divided away, so as no place for them will be found.

This is the Sum and expected *End*, of what has been revealed and proceeded on, by that Creating Hand, that will bring about this great Change. That so that Prophetical Blessing may come, which was pronounced upon *Joseph* by *Moses*, who was inspired with the sight of what kind of Fruitfulness the Heavens would drop down, in the latter Day of the World, upon the Seed of the true *Joseph*. And from whence was it to proceed, but from the *Everlasting Mountains*, and the *Perpetual Hills*?

Hills? Eying the *Mount-Sion-Glory*, which would put forth from the *Coelestial Planets*, Sun, Moon and Stars, from whence the most precious Things would put forth themselves, as a most beautifying Garnishing, from the high Element of God's Throne-Glory. And where will this first open, and then shew forth, but upon the Firstlings, who shall be born under these Planets, for an encrease to God's numerous Host, as the Stars of the new Heavens, upon whom the Blessing of *Joseph* will successively run, as a Fruitful Vine upon *Sion's Wall*.

Then again, the Word further open'd it self more particularly, as reaching to the very Degree of the now striving Elements, that are so unwilling to pass away in us, because of the consistency they have with the *Aethereal Firmament*: from whence all the Motions tending to this Earthly Life, do put forth as from a perpetual Source. This is to be stopped from that great *Sol*, who will be the Ruling Planet over the Day of our Life, correcting all the profuse Imaginairiness, that hath sprung from the *Luna* of this Earthly Climate.

This is the great Wonder that is to come forth, *A Woman clothed with the Sun*: But what Sun? Not that of this Visible Element, but the Sun that no Mortal can see, because fixed in, *Paradise*;.. therefrom to influence through

through, with great Magnificency, such who are born a new under this Mighty Planet. Which only can free from all those Evil Effects, that have been brought forth by the Natural Birth, from the visible Planets, after a Corruptible manner. But there is no hope of Incorruptibility to be brought forth, till this Sun breaks through, and so makes the other to set in a perpetual Cloud, as was before the first Created Day.

But it may be Objected, *This is not to be looked for, till the final end of all Mortal Things; for who shall live when God doth this?*

Very true, so it must be; for the old Life will then indeed dye away. The Sun, Moon and Stars, that have been the Light and Life thereof, will vaile at the first darting in of this Sun's Day. But a thousand degrees of Joy and Glory will rise upon them, who shall feel these Rudimentals to pass away in themselves. And as it may be done in us inwardly and secretly, unseen to any, so it may be done quietly and without noise. For till it be fulfilled, none will it believe: therefore the Spirit will go to work upon it silently. Where any one shall agree in all things, there it will be done in secret, and in silence. For a secret compact the Holy Ghost will have with the Mind, that is all desirous for it, binding it so, as it may not fly off, but stick thereto, whatever it doth cost. Other-
wise

wife the Holy Spirit does it well fore-see, fruitless will be all undertakings, if not bound by the Blood of the Covenant, that may tie fast to go forward on in all observancy of those new Laws. Which referreth to the settling the Ordinances of the superiour Sun, Moon and Stars, from whence are those most precious Things of Heaven brought forth by the Heavenly Sun, and for the choice Things brought forth by the Moon in the *Paradise-Orb*.

This is *Jacob's* Blessing that will follow such, as have made a Covenant by the Sacrifice of Blood, who shall be able to give up the Life that hath hung upon, and been govern'd by the Sun, Moon and Stars, of this outward Creation. To come to this, will be the highest pitch of Conquest, that ever hath been attained; for then we come to be changed into that refined Nature, and Heavenly Property, in which we were to be consider'd in, before the Elements were under the Curse. For the Sentence pronounced by God was, *Cursed is the Earth for the Man's Disobedience sake*. From hence hath been kindled all the Poysonous Influences that we now each one do feel, both in Mind and Body. Though there is a great abatement to some, more than to others; yet all in general are struck with the Venom hereof. So that it is all needful to look out for a Cure, and
not

not to rest living and dying, under the Power of these Constellations, that will hold us *after Death*; tho' not in so gross a Region, as was in the Mortal Earth. This is yet a Sealed Mystery, and not yet meet to be opened, till the Everlasting Sun shall come more generally to shine out, then we may speak hereof, as we have it learned.

But this the Unction of God doth mind us of, that we both labour, and strive to untie that close Knot, which hath been knit in Nature's birth, under the outward Planets. The Lord my Teacher doth it aver, that this goeth beyond all Sufferings and Martyrdoms of the Mortal Life, that ever have been gone through by them, who had not brought their inward Elements to a dissolution, before the outward expired.

May 18. 1679.

The same.

NOW upon this deep Opening that came upon me, I was as one loosen'd, and dis-jointed out of Nature's Being: Arguing with the Spirit, the severity of this Doctrine, that none would believe in it, neither could

I induce any one hereunto, till I could my self get free herefrom, and shew forth such a Glory, as might invite to drink and eat only of the superiour Fruits, that this everlasting *Sun* and *Moon* shall put forth, that must bring in the full Run of the lost *Blessing* upon the Earth.

My Spirit thence into a deeper Search was carried, to find out the depth of this Matter: For the Word of Life did leave its Witness with me, that here lay the turning Life-property, that nothing could move beyond it. For it reached to the very original Ground of the Eternal Element, out from which the numerous Figures of Glory have proceeded. Therefore I was called to turn away my Mind, and Eye from whatever is Terrestrial, and to set always before the Eye of my Mind, such Coelestialities as might figure out their own Images and Ideas. For this was the *First Rule* given into me.

Then I receiv'd a *Second Rule*, which was to take Courage to strangle and quench those rising Essences, that do so naturally run and press in, with their harsh and bitter Qualities, to prevent hereby both Sight, Taste and Enjoyment of the Supersensual Powers, with all those Glorious Ideas, from the Eternal World. That are let down to beget their own Likeness, as the *Hoff*, or a *Generation* of a new Created Heaven: Which may indeed

deed be call'd a new Heart, that sends forth
 pure Love-Streams. For there goeth out
 those Issues of Life, that makes way for
 the opening of deeper Centers of Life one
 after another; till All-knowing it be, and
 Enjoying what hath been shut up therein.
 But now all Care lieth upon the Soul, that
 is to come to this high Dispensation, as to
 have its Tabernacle pitched in the *Sun* of
 Glory, to set bounds to all those fluttering
 Imaginations, that would thrust in, where
 the superiour Planets from the One Element
 are for to Rule, till the outward come to be
 extinguish'd, and loose their assumed Right.
 Which will come to be effected, as the Spi-
 rit of the Mind does still snib, quench, and
 throw out, what is injected of this kind.
 Then the Heavenly Current, and the Golden
 Drops, will fall most free, for a Rich and
 Fruitful garnishment upon the Mind; not
 Transiently, but Inherently, for the habi-
 tual Constitution of a Coelestiality. All must
 be brought throughout; no part left out.
 Where else can it be said, that the new
 Creature is, that is clothed with the *Sun*,
 and the Crown of Twelve *Stars*, and the
Moon at her Feet? All these are Heavenly
 Planets, or I may rather call them Heavenly
 Powers, that do concur and agree to bring
 forth the Birth of a Heavenly Creature.
 Which the Apostle *John* did see in Vision,
 and

and its fulfilling must be very near: Because it is given to see, that these upper and more superiour Powers are making their way to Overcome, and to Conquer all of the Earthly Birth in some. Who are made willing for it, through the very Dissolution of that, which hath been bound and fast knit by those outward Stars. All of which, Life is falling away, and so is to come again no more, being thus under a final Sentence: no Favour must come from our enlightned Spirit to this Life, that is made Judge over it, but must suffer the Law of *Paradise* to pass upon it. Which nothing less was than Death, which was to run through the Mortal Race.

But now, if we do come to the Annihilation of the Earthly Life, which is close knit, and in combination with the Sin, that lieth in the Earthly Life within the Animal Form, then we come back again to know the serene Life, in its temperature to Reign: Where we shall feel no Source, that may pain us after this kind. Therefore, fear we not to give Sentence upon that Life, which hath kept away all of this growing Glory, and springing Life of Liberty, and Power of Dominion.

Consider this now in this Day, and see what is in thy way, to wrestle through all of these, for the obtaining of this Sun, Moon and Stars, for thy habitual Cloathing: And
do

do not say, It is too great, it is too high, for any one in Mortality to aspire to. All lieth in the Valour, Skill and Might, that will not favour, nor spare the fine trimmed *Agag* of an Earthly Life, that would keep his Court in the outward Birth. Which cannot be: for the Princedom of *Christ* our King, must be there to Plant, and set the Sun, Moon and Stars to Rule there, in their Heavenly order. Where is now the *Joshua*-Spirit, that may Command the Sun, Moon and Stars of this visible Element to withdraw: that the other may break out for the Virgin-Victory; that so no *Ammonite* might be able to stand before it. Such a Power hath been put forth? And such is to rise again in *Joshua's* Line. Therefore in the Faith hereof, let us go on to pursue, and smite, till not a *Canaanite* remain in our Land, according to the Word of the Lord: Leaving nothing undone, which the Spirit of *Jesus* hath Commanded, and invited to go forward in, that so our Light may rise, and set no more in a Cloud of Reproach and Shame. For the most High God, that does require and perswade to these things, doth no less intend, than the full and fruitful Increase, that they may bless our Earth with such Choice and Precious Things, as come only from those high and superiour Planets, through which God moves.

May 20. 1679.

The Mountain of the Sun.

After some earnest Solicitations, that moved in me, upon the foregoing Openings, I had figur'd out to my interiour Sight, a great *Mountain* not of Earth, but Clondy Air. And I moved towards it, in the Idea of my Mind, waiting at the foot thereof; as expecting some way to be made for me through there, where I believed some what of Glory might be concealed in it. But while my Mind was hereupon intent, there broke forth a round Ball of Light, which grew bigger and larger, and so at length it appeared as an infinite *Sun*, that clothed the whole Mount with Light: And there appeared in it the form of a Face, and so by degrees fashion'd it self into the proportion of a Manly Being. Then came a Word into me, Blessed is the Birth indeed, that is brought forth by this Wonderful Planet: Do not hereat Marvel, for thereby the Earth shall come again for to be subdued, and delivered from its Travelling Pain. No greater Sign than this can, or will be given. Then brought was to my Remembrance, *Daniel's Vision* of the
Stone,

Stone, cut out of the Mountain without Hands, that shall break in pieces, and consume all of Terrestrial Kingdoms; for the Kingly Planet will bear the whole Dominion in it self over all.

But it may be Queried by such, who have Faith and good Hope herein, *When will this high and mysterious Planet really and substantially work this out, according to the Prophetical Idea shewn?* This I put forth as One, that is driven under the strong blowing Gale of the Spirit, for the attainment of it.

I had the Answer soon put in by the Anointing saying, Be thou in this Matter all still and quiet: Only strive to come into the secret non-entity, where nothing of a Earthly Essence may stir. This is the ready way for to come to know, that this Heavenly Birth is nigh, when thou canst sink down beyond the Astral-deep, and there lie as One that is as Dead: Until Great SOL doth rise with Great LUNA, and with all the Seven Stars in Conjunction, to send forth Right, Pure and Cœlestial Matter, for pure Nature's Figuration, impregnated with the Light of Everlasting Life; from these Throne-Mights and Powers that do proceed from God, and are ordained for the putting forth such Supernal and high Degrees of Blessing, that may swallow up all of the Curse. Which now extended is upon each one: Because

the outward Elements are still in force. From which the Wise instructed Spirit is Daily watching how to break away, and to be free as from the very Pestilence, that this visible Birth is subject unto: Of the Circumstances of which Evils, Volumes may be Written.

But cease from that, and come we now to consult with Wisdom, *God's great Magus, how to get out herefrom.* That is to be by complying with this Love-Vision, that hath shewn to us, in that most inviting Glass, such a Splendorous Birth of Glory, as may imprint the very self same Image. The Holy Unction hath dropped many Words of Counsel and Instruction, to attain to the perfect Formation of it, and that it may come to shew what manner of Child it is, that must grow up within the rude Bark of a Humane Figure, which is to be a Cloud upon the Glory; till the *Sun* do get to the height of its Strength, to flame out as a Birth that can be contain'd no longer under that dark Appearance.

O! this will be the Joy of the new Traveling Creation: And all the invisible Powers and Heavenly Planets are all now working for this very thing; that Salvation may come in as a full Sea to drown the Cursed Birth, which the Sin-alienation hath grown up in. Which we may hope to see sunk into the bottom-

bottomless Gulf. Then may rise this Birth of *Love*, that will take hold of the Throne, Crown and Scepter. For it is a King born, and a Kingdom will be given it to possess. Who tho' held out by the forestalling Birth of *Saul*, yet after a while, the Son of *Jesse* must inherit. Therefore in the same Spirit of Hope and Patience, abide ye through all Tribulations; staying your Minds upon the Mighty Lord: Who before-hand sends his Spirit to Anoint for this End.

The Right Nourishment.

THE next Morning I did hear a Word from out of the inward Tabernacle, saying, The born of God must be brought in, where the Anointing Oil doth run free, and that its feeding may come from the Rock of Plenty; from which *Wine* and *Milk* do flow out from the Spirit: brought up here for God's use, with such pure kind of Nourishment. So that this Holy inward, sublime Thing may come to that high well favouredness in its Spiritual form, as may it be another kind of Creature from all others. O! then (cried the Voice) it will be taken into the bosom of Eternity, as the Joy and Delight of the Bride: which here would see her own transform'd Figure.

May 22. 1679.

The Pledge of Assurance.

NOW I was very Sollicitous with the Lord, to shew me a Token or *Pledge*, whereby I might know, that my Complaints were heard and consider'd, according to the Sense, in which I had presented them, upon a suspicious fear concerning the accomplishments of those great Things, that my Spirit had been carried into the sight of. Thus I stood to hear how, and what would be given in from that Holy Anointing, that carrieth all from me, and bringeth in back again the Mind of the Father, to those that can abide in the pure Introversion. Which casting my self into, I heard the sound of a still moving Voice, saying, Thy Petition is receiv'd, and thou art permitted to define, after what manner thou wouldst receive a *Pledge* for thy Assurance, that all the Goodness declared, shall be done upon thee, as the Subject to whom it doth belong.

Now then consider, and describe in sound Wisdom, in what way thou wouldst have God shew thee a Token for Good, that the fearful and unbelieving Spirits in thy self,
and

and also in others may see, and be confounded, for what the lifted up *Immanuel* can, and will do for his own in this World. Upon this Word of permission, I took great Deliberation and Counsel, what to propose, having numerous weighty Things in my Eye. But I desired to pitch upon what would best please and agree with the Holy Trinity. For which I was in all fervour of Mind to find out now, more than the *Pledge* it self. And fearful I was to ask, but what I might know in Faith's Light, was consonant to the Heart of God. And therefore demurred I for some time, that I might have it given me in by pure Instinct from the Spirit of Jesus, which now terminated me, for to seek and ask this Thing: which was, That all the moving, working Essences, that have grown up so heady and strong from the mixed Birth of Good and Evil, might be so nullified and made void in me, as I may become the Virgin-Humanity, in which the Holy Ghost may prepare for the Birth of the Lord Christ, according to what he is now in Heaven. Which is no more to be considered, after the Type of a Suffering, Dying, Fleshly Humanity, but as a Spiritual Living, All-Conquering, Powerful, Saving Jesus; who may redeem throughout the pre-ordained Ones, when they are passed through the Death of Sin. For this must first be endured in

Truth and Reality. Therefore the foreseeing Eye put me upon making out for this, as a great and advantagious Priviledge: Though the Earthly Life be yeilded up a Sacrifice, and a willing Offering; believing it will be the Dead Tomb, out of which Immortality of Life will rise in a Glorious Birth.

O blessed *Pledge*, O Death for Sins sake come unto me, that Righteousness may reign over the whole Earth, for *Immanuel* there absolutely to implant his Kingdom. O my Spirit-Bride! when shalt thou see, and embrace the Lord thy Strength and thy Might, in a Body strongly Scented with all Paradiſical Sweets? There is an High and Rich inflaming from the Spicy Land, that doth put forth from the Golden Beams of Eternal *Sol.* O let my Corruptible Form feel the Power of them, to turn them into Incorruptibility. O Mighty *Sun!* let thy Perfumes thoroughly burn, till I be turned into transparent Gold, then may I look upon thee, and not be dispised by the Throne-Seraphicks: And do thou link me among that High Glorified Train, that I may remain with thee, my dear *Immanuel.* O what a Passion of Seraphick Love do I now feel, and know my Soul in! Well, must I breathe my Life away into thee, in the highest Fervour, that shall never be quenched, till that I do wholly expire into the All-burning Flame of the Deity?

Then

Then doubt I not, but I shall enjoy a Perpetuity of fulness of all satisfying Good, without fearing Disturbance or annoy.

After these sweet melting Aspirations, a Mighty Rock was cast up to my interior Sight, all beset with the likeness of an *Honey-Comb*, which dropped and run down, as if it had been *Liquor of Gold*, and such a Stream did rise therefrom, as lay like a *Honey-Dew* upon the whole Plantation, round about. Which was after the manner of a young Set of all kind of Plants. And it was said, *Here live and feed. For this is Meat prepared to nourish the Nazarite Babe, that shall Declare himself Mighty on the Earth.* This was some little forerunning *Pledge of Love*. In which I will live for the present, and stay under this dropping Rock, till the Birth of Jesus shall be Mighty and Strong, to dash and overcome, what hath so perplexed him, in the outward Form of Nature from this World. This is the sole and only expectation of all powerful Might, to set the imprisoned free.

May 23.

May 23. 1679.

The Law of the New Covenant.

THIS Day a Scripture was open'd, that much answer'd to some Matters, that were upon debate in my Mind, concerning the Law of the *New Covenant*, upon whom the performance lieth, whether on God's part, or on the Creature's part. If on God's part, whether consider'd out of Nature, or manifested in humane Nature; because it is express'd, *I the Lord will make a new Covenant, which shall not be according to the former, which was broke so often; therefore I have consider'd of such One as may be kept.* And how is that now, more than formerly? For the Matter and Substance for *Truth, Holiness and Righteousness* is still the same. But the Ministration of it is different, as this being in the Hand of a Mediator. Who now hath been well acquainted with the Imbecillity and Weakness of humane Nature; and therefore the Tenure of it runs, I will be to them a God, not out of Nature, but in it, that I my self may be the Written Law in their Hearts, to institute and instruct them, that it may be all easie and natural to them, to live to the high

high and perfect Rules of it, which never are to be abrogated, but fulfilled. As our Lord Christ taketh that Matter to clear, when they thought he would nullifie, and make void that Law, which was so Holy, True and Just. No, saith he, I come not to destroy, but to fulfill that which you were short in, and unable to keep, to the performance of.

Ah, but it may be Objected, *Will the Lord Christ perform satisfaction in his own Humanity, and answer for the Creature's non-performance?* That is the Thing we wait to be satisfied in.

For glad and willing the Creatures is, that (well knowing its own insufficiency) to be excused. For the Bond is so strait, and hard upon it, that it cannot bear it, without it were changed into its Paradisical Figure again. Therefore the Law was given as a Glass, in which we might see from what we were fallen. That which was so Sweet, so Natural and so Pleasant, should now come to be so Grievous, Hard and Tedious, as not to be born. This might well cause a deep Groaning in Spirit to see, and feel in our selves, what a Reluctancy is to the Pure and Spiritual part of this Law. We may well concur with that Cry, *O wretched Man! who shall deliver from the Law of Sin and Death? wherein we are yet held Captive in our outward Man.*

Well.

Well, but not to forget to answer that main Question, which will shew *how* we may be deliver'd from this Bondage, that hath been groan'd under, throughout all Ages? And *what* it is that must ease this Burthen? It is not God, or Christ *distinct* from the Creature; that will take the Law's Charge off us. Christ performing and satisfying the Law, in his own distinct Person, will not excuse us: For our Redemption is to know our selves restored into a *Law of Righteousness*, or else Christ's satisfaction would little avail. If we our selves were not Constituted in the Spirit of Christ, to be Naturaliz'd into the new Covenant-Law, which is Minister'd to us; not only by way of outward Precept, as formerly, which was not kept, but glided off, and was aptly forgotten: But the fear of that is here removed. God will not, that it should hang upon that uncertainty, in the Time of the new Covenant's Establishment. Therefore, there is granted this Proviso, that the perfect Righteousness of this Law shall be fulfill'd in us. That of the Apostle to the *Romans*, makes it well out, which was opened by a clear glance of the Spirit, thus to me, *Rom. 8. 3.* What that Law of the Letter-Precept could not do, in that it was Weak through the Flesh: The Law-giver himself takes upon him the likeness of Sinful Flesh, that he might

might thereby put an end to this Sinful Law: That made all the Commotion and Strife against the inherent Law, of Pure, Eternal Nature.

But it may be asked, *How he takes this likeness of Sinful Flesh, and not the very Sin in its natural Defilement, as to his individual Person?*

This needs no Answer, for there was nothing of Sin in him. But now as he incarnated himself in us, and through an inward Birth, forms himself a Goded Man, where there is to be found only the likeness of Sinful Flesh, and not the Sin it self. For that the Holy Breath of Light brought up, and put as Question to me, which silenced all Flesh, and put me to a stand. But after a while it was given me to reply, That as there was a Natural Virgin, which brought forth the Lord in a Body consisting of these outward Elements: So there will be found such, as may be wrought up to a Pure and Cœlestial Virginity; tho' outwardly bearing the form of Sinful Flesh. Yet so transformed in all the interiour Essences, and Properties of Mind and Will, so that Holiness floweth as a Spring. In such the Lord Christ will be Born again, once more in a Body, in the likeness of Sinful Flesh, for to redeem the same in Earth, to answer to Christ's Glorified Body in Heaven: All under one Spiritual

tual Law, and Ministration, that will work by the Ghostly Birth over all that of the Fleishly Birth, which shall be found in that Day.

And hence the Lord doth give us to know, that as the Suffering and Dying Part is passed away in his first coming. For so we must examine the Thing in our own Particular, whether he hath not so come to us for Temptation, and all kind Tribulation, hereby to condemn Sin in our Flesh, that so having finished all of this upon the Cross with him, in this his first appearance, we may undoubtedly conclude, he will return into this very likeness of Sinful Flesh, as he did in his own Body, after Death had passed upon it. Then the quickning Spirit in it, had Power to alter the Figure of it, as it was meet. So the priviledge may be expected upon the return again of the Spirit, where the Body of Sin shall be Crucified in any One.

But it may be said, *When will that be, if Christ will not come again in his Kingdom's appearance, till some one or other comes thus to shew forth the Lord's Death in themselves?* It may yet be a great way off.

Answ. Truly, whether it be far or near, the Dead shall first hear of him, they who are sunk away out of the Earthly Birth. For then a Spiritual Humanity and Virgin-Womb will be raised to bring forth the
Sign.

Sion-Redeemer, who hath never yet been Born after this kind in any. If it had, the Shout of this *Salvation-Horn* would have shaken the whole Earth with its fixed Inhabitants, that will be greatly surpriz'd, when the Heavenly Hosts shall once again Cry, *Glory to God on High: For that Wisdom's Birth-Day is broke out through the Cloudy Night.* Oh! then is there such an expected end of Flesh, Death and Sin; through the reviving and figuring upon the Heart, a foregoing Law of Life, according to the New Covenant? Then look, and well count now our Time, for many and Evil have been the Days and Years of that Life, which hath been subjected to the Law of Sin, from which we look to be redeemed no other way, but through his coming to be thus Born again, for ever to Reign in our Humanity without end.

May 26. 1679.

The Plea of Wisdoms Father.

A Parabolical, or Proverbial Word was by Wisdom put forth, saying, Count up the whole Sum, of what thou art Creditor for in the Spirit's *Table-Book*. Where-
out thou hast understood and learned the
only

only true Evangelical Doctrine, that will be Practicable by a New Generation, who will be Born from the Bright Ray of *Tincturing Sol*, and who will be Harmonised into the highest Degree of *Immanuel's* Dignity, acting from that Springing *Law*, in which Faith survives all other *Laws* in the Son's Kingdom.

The Echo of my Spirit to this Word or Proverbial Sentence: Truth my Lord: it is but meet I should call up to remembrance all of those Evangelical Truths, that have been so freely made known from thee, O great Law-giver. But when all of that is done, some what more is Petitionable, for further Credit of God's great Seal-keeper. Who for the things made known, may Entitle each one, and Seal the Assurance to every Discovery in the Life-springing Essence, that will come to an infinite increase. For thusafter the manner of Men, give me leave to Plead with my Lord: where one is Enrich'd with a vast Substance and Riches from this Creation, the custom is to trust a *Stock* with such as have none, and have no Foundation to bear up a Trade withal. Now consider this, as in a farther or some near Alliance. It is not sufficient, that he gives him an Understanding in the way of Trade, and he Admonish him with all Care, and and Instruct him in every Point of Manufacture,

facture, how to avoid and prevent Miscarriages. This is good, by way of Introduction; but it doth not usually stop here among Men: But they do give to the Judicious a Stock to employ, to manifest their Skill and Art upon. Even so Great and Mighty God, all needful I do it see, to Entreat and further Credit from thee, in that more Principal and Weighty matter of Trust, which hath not yet been deliver'd out of thy great Treasure-House.

But then the Seal-keepers replied hereunto. Thou hast now driven the Nail home, and thy *Plea* doth bear a good knock with it, that may be of force. Only now do thou define, what way of Manufacture? Wouldst thou this Wisdom, Skill, and Understanding employ in for a Cœlestial Spring? And then it will be surely debated, by the Supreme Disposer of all that, which can be called *Substance*, valuable Substance in *Sophia's* Kingdom.

May. 29. 1679.

Here follows the Answer of such a Spirit, that hath been Proved and Exercised, according to the foregoing *Plea*, under *Wisdom's* dropping Discipline.

O Great and Mighty Rock of Ages, may it be permitted me to describe, and make
K proposal,

propofal, what I would draw out of the Principal Stock of that Invisibile Store; that has been told me, and that has been feen through the Medium of Faith's Eye: but yet doth lie hid under the great unbroken Seal of the Ancient of Days, till such a Flame of Love do's rife, and of Faith and Zeal do arife in us, as may melt away this Seal. This is a hidden Myftery, O my Lord I do fee under this Seal the Magia Omnipotency, which may be improved to a Rich Manufactory, to the abounding of a Paradoxical increafe, and to cover the whole Earth with an unfathomable Substance.

How is it then, that some Worthily qualified hereunto may not have Credit for a Stock, out of this Magia-Bank, which may out-trade all of the Droffy Merchandize of this Earth, which hath been employ'd to a Vile excefs. The Sense of which doth lie as a weighty Stone upon my Heart, while I do view the strange Trafficks, that are made by the *Babylonian* Monopolizers. But the fore-sight of this new way of Manufactory, in which the Holy Deity will it self become the Stock and Substance, doth somewhat lessen the preffure that lay upon me. And wherefore hath Wisdom's *Star* circled with her Key of Light, for insight and discovery into this enriching Ground, where we have founded the Magia-Pearl, but to provoke and inflame

inflame the Zeal of Love to that height, that with the fervent heat the strong Seal may be dissolved, that the Golden Tincture of the Magical Fountain may run free, that a perfect Cure may be made upon the Spirit's Poverty, to free Heaven's Natives from the way and manner of those Trafficking Inhabitants, who seek their Blessing of Increase from the perishing Wares of the Earth.

But now, the Holy One is come clean another way to Advertise of that which is such a way of Merchandize, as none of many Ages hath understood, much less ventur'd upon, bring uncooth and contrary to the manner and customary Traffick from all sorts, who do Trade for Life, Food, and necessary Raiment. It is so then, that there are some such who are great in Credit upon *Bills of Faith* with the Lord, who all are enrich'd with the vast Kingdom's Treasury: With whom may such have Correspondency, as to bring into this Earth, that Heavenly Country Trade. But what are they? and who are they? that shall be adventurers into the Land on which the *New Jerusalem* doth stand, where the Gold and Onyx Stone do grow. The Characters which the most Holy have given, who shall be Traffickers in this new way of Manufactory, are these. The *First* Character is this, They are such as must have no Converse with any Earthly Matters or

Affairs, in way of Sale or Exchange. *Secondly* They must be such, as must have no Correspondency with the rational Spirit, whose Natural Soil is *Babylon's Land*, where he hath been brought up, in all her Craft and deep Science, so as to make yet great Increase and Gain. But this is Prohibited by the Principal Manufacturer, to them who are brought up and disciplin'd for another thing, that is of a more Excellent worth, which they are only to Trade in. And *Thirdly*, As the The Merchants of the Beast do receive his Mark for License to Traffick by, so on the other hand, the Lamb of God doth sign and give his Mark. What is that? But Faith in the Name of the *White Stone*, which putteth forth from the Tincturing Vertue of *Great Sol*, and sends forth that Golden heat from his Beams into the hidden Ground, and when the Contaction of it is made, this will be the Signal Character for to Trade with all freedom in the Holy City.

May 31. 1679.

GOD and Mammon.

BUT it may be Objected, *All this is done for the inward and spiritual Mans Honourable State, to Dignifie and make him Rich: But* what

what shall be done for the Mortal, that hangeth as a Vail upon him? He hath Life that must be preserved after his Mortal kind; there is no need of Traffick in the Beast's Kingdom for his subsistence.

This indeed is a Query, that carrieth great Weight with it: and I, with all others, have thus Argued from my rational Life, and would have often stopped the Holy breathing of the Life-Spirit, that is come to shew openly the more Certain and Excellent way for the Mortal Man's Provision. Also finding so great reluctancy to this, as I was not able to consent to those new Proposals, that have been of late urged upon me, which grated so hard, that I endured many a terrible Conflict, before I could concur with the Holy Instigator therein. For there is required not only my *Passive* Will, but the *Active* Compliance of every motion, that might give proof of my being brought over into the negative and affirmative Obedience, to this new Creaturely Life.

But now to give satisfaction to that great Objection, according to the manner and method, the Lord himself did give in for my resolve in this matter. And it was not only from several immediate and private Inducements shewn by Vision, and particular Inspiring to this End: But further pressed upon by that Scripture, which proceeded

from the highest Prophet, who then saw both the present and future Evil of a careful Life, how great a smothering it would be, where the Birth of inspring Flame did put forth in any. Therefore to such was this Word more directed unto, which are these. *Math. 6. 24, 25, 26, 27. No Man can serve two Masters. Again, Ye cannot serve God and Mammon.* Now in the following Verse, mind what the Lord drives at. *Therefore I say unto you, Take no thought for your Life, what ye shall eat, or what ye shall drink, nor yet for your bodily Cloathing, what ye shall put on,* and so onward to the end of the Chapter, This Doctrine Preached by Christ himself, was not only for Speculation, but for Practice, nor is it to be looked upon as altogether impossible. These Words have been Glossed and Commented on by Partial Spirits, that would favour that careful, sensitive, divided Life betwixt *God* and *Mammon*: Therefore upon this, hath rose such an extenuation, and mincing of the Words, according to narrow, unbelieving, Rational Souls, that have put forth their Interpretations in these latter Ages; contrary to the plain Sense of our Lord Jesus, who is come in his Spirit to confirm the Truth of this Doctrine.

June 1.

June 1. 1679.

The Interpretation: Or, ABRAHAM.

THE subject of this Truth, being of that Moment, I cannot leave it, before I do search out the full Mind of Christ, for my own, and other's sake. In order to which the Lord is now present with me: The Lord by the Heifer of whose Spirit, I shall assuredly Plow, till I may fathom this deep Spiritual Philosophy; that cannot be received, or rightly understood. And therefore no Marvel it is, why in this Earth, so much to the contrary is practised. Because the Light of this Evangelical Doctrine hath been so slighted; and not believed in according to the True and Divine Sense of Christ, who has left it for an Eternal Rule to obey. Now then let us have an impartial Ear to hear, what our Lord did drive at, when he uttered that saying, *Ye cannot serve God and Mammon.*

I shall deliver and open the Sense of Christ, as spoken over again by his Spirit unto me; not altering the form or manner of Phrase. Know thou, whom my fore-spoken Word hath touched and occasioned this Inquiry, what I here meant (Which do thou drink

in, as a pure Stream, for an understanding Spring.) My Spirit is come to be a help herein, to cause to understand the Word of ancient Record, *Ye cannot serve God and Mammon.* I would not have you under that Deceit or Guile as to believe, you can carry on both these Employes and Services at once. For, consider what *God* is? and what *Mammon* is?

The Lord thy God is he, from whom thou hast derived a Spirit of Eternal existency; being the original Ground that is brought into Manifestation; it coming out of that Immenfity of Wisdom, that foresees the effect of its own Enterprize; as moving through the visibility of all Created Things. This is the only *True God*, whose Generation is not to be counted. For before Nature and Creature, and Worlds, and whatever can be nominated, he *was*. And therefore, truly entituled the I AM, super-existing before all of the Heavens and Earth, as now are known.

2dly, To define what *Mammon* is, that also as a God would be owned, served, and bowed down unto. He is indeed the *False God* that hath been set up, ever since the banishment, and turning out from the *Eden* of God's springing Blessing.

Now, what is he? and from whence is his Nativity? His beginning was from that Time, that God said to *Eve*, *In Sorrow thou shalt*

*shalt conceive and bring forth such a Birth, as must Work, Labour, and Contrive for its own Subsistency. As being now the Offspring of a Mortal Creature, endued with a Spirit of rational Wisdom, to find out Crafts and Arts, to advance the Mortal Life by. And truly, it hath so far improved it self in this visible Creation, in all desireable Good things, for the outward Birth : So that he assumes a great Power and Lordliness, saying, Hath not my Hand fashion'd and wrought all these things, which the Comfort of the Life consisteth in? Who greater in the Kingdoms of this World than I? Knowing the way to promote to Riches and Tranquillity; all those that make Friendship to me by their Obeysance and Service. Thus the Mammon-God exalts himself above the very ancient of Days, and doth contest for Superiority. And verily, he has brought all under his Subjection hereby; and they do little see or mistrust to whom they be Servants; but look upon it as an unavoidable Captivity, enjoined by the true original Supremacy. Which fully is contradicted in these Words, *Ye cannot serve God*, if ye fall in with Mammon to serve him. Know ye not, that *whomsoever ye yield your selves Servants to obey, his Servants ye are, whether to God or Mammon*. But here doth come in a strong Objection, where withal I, my self, oppos'd this Doctrine, as the Spirit
of*

of the Lord dropped it in to me, Can we, as consider'd in this Out-birth of Temporality and Mobility, subsist otherwise, but that we must eat of Mammon's Fruit, and drink of his Planted Vineyard? O would, you could shew us another way to serve this Temporal Life withal: It would be the highest Wonder that ever was yet manifested, to have all occasion cut off, from bowing down to this grand Idol, that is Worshiped by all: and they rest satisfied therewith, as that which must be done after, and according to the Law of Nature. This is the pretended unanswerable Argument pleaded as from the greatest and highest Believers to the lesser sort. And in this point nothing disagreeing with the common Worldlings.

Well, let us now hear what the Spirit of Jesus hath to say to this, by way of Answer. Which was given me in Scripture, both for confirmation and satisfaction. For that must carry force of Convincement in this Age. I profess, I could not call to Mind any that would serve for this purpose, till the Lord pointed to it very Marvellously, and the opening also. The Words are in *Isa. 51. Hearken to me, ye that follow after Righteousness: Look unto Abraham your Father, for I called him alone, and blessed him, and gave increase unto him.* Now what does this speak to the Subject in Hand? very much, as shall be explained. Come we to the Words, *Look back*
so

so many Ages past to him that stands upon Record, as a Mighty President of Faith; none greater, for an Example in this particular; who forsook, and went out from all that he had: He stayed not in the *Plains of Mammon*, when God said, *Go out*, and serve no longer among the *Chaldeans*, *come out from them*, and I will make thee the Head of another Generation, that shall be the blessing of Faith, which shall bring in the vast Substance, that shall make thee very great: Where-ever thou settest thy Foot, the blessing of Increase shall spring up. And so indeed it followed him, whither soever he went, as an effect of that single act of Faith. Hence all the Heathen dreaded, and did Obedience to him, saying, He was as a *Mighty Prince* amongst them. And what was it that made him so, but that he had lifted up his Hand of Faith, to the most high God, that he would not take from a Thread to a Shooe-latchet, lest they should say, *They had made Abraham Rich from their Mammon-store*. Abraham had found another manner of way to multiply his Greatness on the Earth, and therefore would take nothing that was theirs, lest a Curse should have mingled with his Blessing. He divided not his Faith betwixt God and *Mammon*: He stuck to the *Invisible*, and left the *Visible* Spoil and Riches, that would have been thrust upon him. He was a rare and only Example in
his

his Day; and doth well verifie the Doctrine of Faith: which the Spirit of the Lord Jesus doth now again preach up in his *Abraham's*, that are call'd off from making Friends with these *Mammon-Gods*, that are set up every where. For not a Nation, nor a Family; nor a House, or Person, where a *Mammon-God* is not served by them: Contrary to this restriction from *Mount-Sion-Law*, that another way doth propose: after the manner of *Abraham's* Foundation-Stock, which was drawn out from the Mighty and Everlasting Rock: who had no visible Principle to work upon; but a bare Word of Promise, that God upon the Obedience of Faith, would after this kind make him a signal Blessing, for the whole Earth to take notice of.

But it may here be Objected, *Who is it that now hath the same Ground to go upon? He had a particular Call and Promise.*

The Answer is ready, It was not for his sake alone, that this high Spirit of Faith was acted forth. For he stood as a publick Representative, and therefore call'd *The Father of the Faithful*.

-But, then again, here is another opposing Argument, That *Abraham's* Faith did extend to the believing for a Son in his old Age. His Faith was principally exercis'd in this, and not for a visible Inheritance in this World.

Ans^r. As to this, you will find it was imploy'd

ploy'd upon *both* these Considerations. For the Promise of God run upon them not separated, but joyn'd together, the Heir and Inheritance together. See for this, *Gen. 13. 15, 16, 17.* So from hence, this certain conclusion is drawn by the Holy Spirit, that in whomsoever this Spirit of Faith is rising, for to believe upon some particular Word and Call, that may come by the soft breathing Voice of the Spirit, to induce them *against Hope to believe in Hope*, that they may bring forth the *free born* Spirit to whom the Adoption doth pertain; and then all other things, whether in Heavenly or Earthly Places will follow, as having right as the *first born* in the high Faith of *Abraham*. Whose Seed (as a most real Type of this great Victory) did enjoy the Land, Goods and Possessions of all the Nations round about him, as he went forward on in his Faith. Who or what was able to stand before them, or detain any thing from the New Generations of Faith, while they are kept up in the Spirit and Authority of it.

So, now then this Point is sufficiently cleared, that we are under no necessity to join the *Mammon*-God, that is the Spirit of this World in this Particular, with the only true Almighty God, that did never cut himself off from the Power of disposing of Temporals, as they might serve for superiour Ends.

And

And therefore we must be assured, that the entail of Faith upon exterior Blessings, is not cut off to this very Day from the true Heirs of Faith : But it is to be looked for, and claimed quite in another way. How is that? but by searching into the original Evidence, and to derive therefrom our antient Right, as our Eternal Spirits stand Essenced in God, and have a prerogative therefrom to make challenge, to whatever is consonant in its Being, whether consider'd in a Body Cœlestial, or Terrestrial, as retiring into its Sovereignty and God's Being : But apart, from whom nothing of this can be understood, or made use of. Christ the Lord, by Vertue of returning into the Essential Ground, from whence his pure Spirit drew Breath, did thereby raise and waken that original Might, from whence it could act and do whatever he would, though in such a Terrestrial Body, as we live in yet. Ye never heard of any Complaints he made: For he had Power to help himself, and so those thereby who were under his Care for Corporeal things.

Therefore, we are advised to know this more Excellent way to the same manner of Living: *First*, By way of Prohibition to his Disciples, for their desisting from that carefulness, what to Eat, and how to be Cloathed, and how to Subsist in a natural Body, that stood in need of such things. Yet, were they

they not to be Thoughtful? For it was too sensual a Life for them; who had another Pattern to walk by, and always to steer their Course, being always obvious before them. As he said to them in another Case, *O ye of little Faith, how long shall I be with you?* when he would have had them Exerted their Faith from the original Being of Power, to cast out the Evil Spirits, and to do Cures upon Sick Bodies, as he himself did. *Elijah*, as it is said of him, that he was a Man subject to Infirmities as others; yet, at certain Times, when he could descend into, and sound the Abyssal Deep of his Spirit; Then what Marvellous things could he work, and effect by Faith, arising from that Essential Ground? So *Elisba*, with being conversant, as a Ministerial Servant to him, how soon did he attain to be a Practiser of that high Science? His whole intent was hereupon: which made him follow his Master, and would not let him go out of his sight: till he was impower'd with such a deep-sighted searching Spirit, for a double Portion of it, as might follow on in the doing of *more* Mighty Wonders from the same Spirit's Might: O how deeply sunk and hidden from all Prophets, Pastors, and Teachers, that have been of these latter Ages? Who could not attain to such a sealing Proof of their professed Ministry? But still have served

Mammon

Mammon with the only true God, after the manner of all the Nations round about. The Golden *Lily* out of the Essential Ground hath not yet put forth his Head-Power, to deliver from this Mammon-servitude. There appeareth none of the *free born*, out from the *New-Jerusalem-Mother*: who are all absolutely free from this Worldly Captivity. And it is very aptly replied, *when shall this Lily-time come to grow, without digging Care or Toil*: That is, *to have all of the Mammon-God come to serve and minister for our Occasions*; That we may know no other service, but what is obligatory from us to the one only Creator, to whom the free use of our Lives may be given? In answer to this matter of Doubt, *when* such a Time will be, it may be said, That the Time of the *Lily* is verily at hand. There is only wanting the Gift of Faith, which lieth hid in its Root, to be stirred by a strong attractive Hunger, that may draw down the Heavenly Showers. Which will become strengthening Powers, for a Guard about it, from all Self-Reasonings, that would be nibbling at it, to hinder and break its force, before it arrive to its full Growth. Therefore let none put this Time afar off. For a Call there is, even in this very Generation, as verily as there was to *Abraham*, to come out from the *Chaldeans*: and to follow his Steps, as his Offspring.

Which

Which will bring forth the Blessing of Multiplication, in the fruitful spreading of the Golden Lily. Whose Kingdom doth even now begin to appear from the Root of Jesse: whence a Star ariseth which shall shine through the Princes of the *Canaanitish* Country, and causeth the House of *Mammon* to fall to the Ground.

Again, it may be further Queried, *How can this Lily in the high Faith of Abraham's Spring up, as it depend upon nothing that is Creaturely?*

To which it was given, by way of Answer, That the Holy Dove, to prepare it, must enter into the Flaming Heart of Love; whence the Birth of the Lily is brought forth: So that it becomes nothing less than meer *Holy Ghost*, and the *Power of GOD*. By which all things in this lower Principle shall be commandable to it: and such as live not from this Root, but from, and in, the Trafficking Spirit of *Babylon* shall be made Hewers of Wood, and Drawers of Water, to serve those that in the service of the Sanctuary are employed. Blessed O thrice Blessed are the Children of *Abraham*, that have passed into this high Birth: being made Heirs of *GOD*, both in the Heights above and Depths beneath; as they are found walking in the blessed Valley of the Lilies, where my Lord the KING doth delight to take his Pass and Re-

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pass, and to exert forth in simplified Spirits
the Acts of Sovereign Majesty.

June 20. 1679.

The Hid Talent brought forth.

THE Word of Counsel spake again to
to me, as I was waiting thereupon, to
be satisfied in some particular, that I was
doubtful in. And it was said to me, Oh that
thou couldst believe, and not let in doubt!
A steady unmoveable Spirit is of great price
with God: Keep up in the Faith: waver not;
for the Lord in thee is thy Inheritance. For
the more surety, the Heavenly Talent hid,
(as a Treasure in the dark Places of the
Earth) shall be brought forth to a Just im-
provement according to the Gift of *Wisdom*.
That doth make out the most Excellent Mer-
chandize for her own, and from a Substance
that is of her Own. From which let not thy
Faith depart: but keep her as the only good
and plenteous Treasure, that will supera-
bound; minding no other way for supply.
Which is All-pretious Faith, that will great-
ly please the Lord thy God.

June 21.

June 21. 1679.

Silent speech.

I Towards the Morning, after waking, fell again into a Slumber; and I with some others were gathered together, and they were all Strangers, but one or two, that were known, who stood up as Chief Heads, to encourage us, to wait together very privately, that none in the World might take notice of it, till we had brought forth in very deed, the full grown Birth of Christ, as in the Holy Ghost's Property. And I rejoiced to see any to be of the same Mind with us, that could desert the World for it fully. And Mighty Powers did break forth amongst us, being few in Number, but Eminent in a different way from other Assemblies, in matter of Worship, as sending forth, and exhibiting Power, when no Words were spoken.

And when I was alone in a private Walk, I consider'd hereof, and it was further given me to understand, That the Holy Ghost's Ministry, and the true Worshipers in his Temple-Body would understand, and speak one to another in the *Cloven Tongue*, that hath another manner of *Clare*, than yet hath been sounded forth through the outward.

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And

And also, the Spirit said to me, How this *Tongue*, that is all of pure Flame, carries another *Echo* with it, being from Heavenly Air. From which, the High and Principal Things of the Kingdom of *Mount-Sion* should come to be revealed : And that Action from this out-going Breath, should now signify Ten Thousandfold beyond all Words. And I was drawn out much to follow this Silent inspiring *Tongue*, that Discoursed the deep Heavenly Things, when no Voice was heard. Thus pleasantly I heard the *Fiery Clang* of this *Tongue* speak often to me.

June 23. 1679.

*The Parable of a Body, generated from
Three Burning Lamps.*

THE Word sprang up in me, moving me to examine, and search through all the Region of the Deep inward World ; telling me there was one Anointed, and he had a Commission to Leaven with the Fiery Property of the *Holy Ghost*, by which I should most sensibly feel a Change in all the Interior Ground of the Soul. From the Root of it all Powers would renew, according to the Purity, in which God did breath it forth from

from himself, in the Paradisical Figure. Which, tho' Universally infected through the strong Poyson of the Serpent, yet this remedy was set before me, by way of a Parabolical discovery. Three Burning Lamps, which ascended up in one entire great Light, and from this a Stream of Fire-flame did pass into a *bodily* Form, (which I well knew) and accordingly there was felt and tasted, a Serene Sweet, mild Temperature of Mind, as the Peace that is beyond, and more excellent than can be understood by any that are out of it.

Then I further moved to know, whether here should be a Continuation of this, that was so Satiating? And it was Confirm'd, That this Light that had passed in, should not extinguish. For it was the Leaven of the Kingdom, that should recover the very Root-Effence of the Soul, and run through to make all Parts that have been Corrupted, Sound and Whole. And that by yielding to the Force of this encreasing Power, of the Fiery Leaven; there would be a real Translation, and a Passing out from the dark Gloominess of an ill Savouring Life, into the free Peaceable Joy of the Lord. Into whose Mind the Anointing is come to Baptize durably as his Instructions are observed. Which still must go on, as the leading Star, with whom as in a Race, we must now with it run, till all be done, which appertains to the Glori-

ous Adoption of Children, that they may have no Spot upon them. For which end the Holy Tri-une-Lamp of Fire is revealed, to send out the Burning Streams, to effect this Wonderful Cure upon such, who could be able no longer to endure any thing of the Corruptible Earthly Life.

June 24. 1679.

Another Parable of a Dying Person.

[A Particular was set before me of a *Dying* Person, and there was much contributed, to keep up the Natural Life by Natural Relations, that came about the Object, that was Languishing. But She cried out to them, *Oh! why make you this ado, to prolong that which cannot live, till it doth dye? I suffer by your Kindness: Therefore forbear to urge That upon me, which makes me so long a dying. O cease to minister of that, which quickens up the Vital Sense in me.*

This was applied to be the Sensitive Life, that did lie in a dying Posture, And what were they that would keep it up, but its own Natural Off-spring, that had a Life-Consistency with it? But it was said, *Let all these depart, and no more disquiet That, which is willing*

ling to pass into its Original Life, and therefrom to arise again in a new appearance. I drunk in this saying, and as I was considering of this thing, a Word came to me, *Fear not: I am at hand to strengthen thee in the Bed of Languishing, with a new running Spring; that shall fill all thy Veins with sacred Blood, in order to an Everlasting Life.* And indeed, at this very instant, I felt an hovering, strengthening Power, attending and comforting to go through the Conflict, that had seized upon me, in Relation to the Dying out of every Sense: Which I did believe would decline gradually; that so the hoped for Life might come in, as a *Burning Lamp*, never more to be extinguished. This was made all Sweet; tho' threatned with the Bitterness of Death,

June 28. 1679.

The Word of Patience.

THE Word of Patience is with thee to keep thee to it, that thou mayest Conquer the Temptation, which may come in, whilst thy Faith is proving. This Divine Sentence came from the mouth of my Jesus, upon an impatient eager working of my Spirit, for the ready accomplishing of all that hath been declared. For I found my

self, as in the dying Throws and Pains. And therefrom sought I Redemption, as one that felt the Agony of a Natural Death, and longed to be out of it.

Then the Word said, *Remember, that thou art to get through the Kingdom of Patience and Tribulation: And thou wilt be acquitted herefrom by this Death. Which now has seized thee, as the last of Death's that shall be tasted: For in it is the strong Potion of the Spirit, that will work through it, and that kindly.*

And it was further said, If ye could comprehend, what the Mystery of it was, you would Rejoyce; as you feel all of the Sensitive Life flying away. For it was another Life, that with God's Son and Heir must match, for to Cement the Everlasting Nuptial-Tye with the Holy Trinity. This requires a Fiery Baptism.

Then was call'd over a Presentation, that came before me of the Bride's Robes, all Rich and Splendrous: that were shewn me. And it was said, These will fit none but the Dead, that are come to live again. They are laid by for the first that shall now rise from the Dead, in the likeness of Christ their Head: as in a swift moving Body, that can be here and there, according as it is to be found useful and serviceable for a Service of GOD: to finish yet among the Inhabitants of the lower World, or in a *Paradise*, or else where.

For

For this sort, and last degree of Death, will produce such liberty, as to be every where, as occasion shall be Ministred.

But it may be Objected, *If this be the Gospel-Death, that is to be Preached throughout the whole of Man's Earth, it will make such a shaking of every Foundation, as we shall have Floods of fury from the Beast's Kingdom poured forth: And who is able to make War with one United Spirit of Life, which is every where so strongly Fortified with Reason?*

Ans. Far be it from the Lamb's Warriours to be frightened or terrified at any of these things. The Wise and Sound in Spirit do expect no less, than the Onset, and poured out Fury of the Beast to meet. But this only reacheth that Birth-Life, that a Saint is Dying from, and doth resolve to make all quick dispatch out of his Kingdom. For while found in it, both Dragon and Beast will never cease to make War against such, as deny to bear his Name, Image, and Mark. So then it is but holding out the Dying space, and to be patient in Death's Tribulation: And then in the Life of Victory to return again, to Shake and Destroy the Beast's Kingdom.

June 29.

June 29. 1679.

The Dead in Christ.

OH! I do equally feel the sinking *Death* with the rising *Life*: But that cannot satisfy me, till I be risen clear and free out of *Death's Captivity*. O great! O great need of *Patience* there is to bear, and hold out, till every Cord doth break, that doth tye together the *Sensitive Life*! What hope have we, who are such earnest Seekers of this *Death*? But, O Lord Jesu, proceed by that *Two-edged Sword* out of thy Mouth: by which those holding Bands may be cut; that we may flee away from this noisome and polluted Place, where the *Serpent* doth put forth his *Swelling Sting* to perplex and annoy.

After this *Out-breathing* of my Soul, I had a *Magical Representation* of a Person, lifted up from the *Earth*, and covered all over with a *Gold coloured Cloud*, and carried out of sight. Then the *Cloud* broke, and the same, that was covered with it, appeared, and stood upon the *Earth* again, in a *Habit* shining like *Gold colour'd Cloud*. And suddenly there was a *Train* gathered to that Person,
and

and altogether ascended up with the ascending of the Cloud. And it was said, Herefrom is to be understood the first Victorious Champion, that hath got free from the Death, and is caught up to ascend, to draw the remainder of the Holy Seed, that hath lain in the Death-Bed, with all the *Paradifical* Sweets and Perfumes. O how may it suffice, and fasten assured Belief, that these Signs will follow the *Dead in Christ*, who are thus buried with him.

Then a farther Inference from this Vision may be drawn, as to the ascending, or lifting up from the Earth: To wit, a total Sequestration of the Mind. This doth bespeak a going free from the touch of the Earthly Life.

Query, *How then shall all such be over-clothed, that are able to get such a Victory.*

Answer. If any one in particular, shall thus acquit this Earth, and be drawn up into the Mystery, there will soon follow a Cloud of Witnesses, to Evidence Redemption is come in very deed, to the Elect Seed, that are call'd away, as the Living from the Dead.

June 30.

June 30. 1679.

CHRIST and his Bride: Or, the Resurrection.

AS two or three of us were met together, to send forth, according to the present received Gift; I felt a rushing Power, that filled me all over: And the New Tongue of the Spirit spake through me, from a Deep that was broke open by forcible Might, from the breathing *Life*. And among the various things that were uttered, I called over, and noted this Saying, that the Spirit said in me, That the Lord had sent his Messenger before his Face, to assure, that he was upon his return, to visit his Mourning Desolate Ones, who had waited for him in their Widdowhood of Sorrow, embracing the *Dying* State to all Mortal Things, for a *Life* in him. Which verily now began, as the Day-Star to spring, Light breaking into the very dismal Houle of Death, for the Reviving of those shut up therein. And then again, it was further Breathed forth, by way of Prediction.

And also, at the same instant, a Sight was of a Glory opening, of Two Persons, the Figure

gure of a Man and a Woman: which presented Christ and his Bride, all Gloriously Decked; and the Woman at his Right Hand, standing upon a Mount of Flaming Clouds. And it was through me uttered, which I sounded forth by Natural Voice, *Behold, and see, the Virgin-Bride is become the Glory of the God-Man; for She will fill the Heavens with her Offspring, and Holy Train.* Thus we were highly Congratulated with great Tydings of Joy, from the Heavenly Sphear: which thing I did eat in, and kept the Sweet relish of them still upon my Spirit; for they were to me, the Strength and Marrow of my Life.

July 2. 1679.

The Crooked made Strait.

BEing touched with some kind of Sense, on the Account of a near Relation in the Outward Line of the Flesh, which required my Help; I found some struggle in my self to serve in that Capacity, my Mind being gone out from Agitating in Earthly Affairs, tho' under Nature's Obligation thereunto. Which put me upon inquiry, to know my Spiritual Guide, and Counsellor's Mind herein. Which giving all diligence to, I had this told, and given

given in, saying, So condescend thou to mind these things of low Degree, as yet to keep up thy Faith in its Sovereignty. For thereby the *Cross* and *Crooked* Things shall be made *Strait*; through the out-going Acts of a *Secret Faith*. And tho' in the present Case allowed, thou art wisely to transact what before thee is: yet, be thou as one that standeth still, looking for thy Help from the Everlasting Hills; where the Mighty God over All doth Rule: Let him still be in the Eye of Faith reviewed; and so shall all Undertakings well succeed.

Further, the Word came again, saying: *Make the Cross and Crooked Thing to become Strait. Believe only, and it shall be so. The invisible Acts of a secret Faith will produce more than all visible Actings.*

Thus I was cautioned to keep that Wheel moving uppermost. For if the Working Effences of Natural Sensibility come over Faith, it will all Spoil make, and stop the out-sending Power of it. For it is as a *Flying Horse*, if ye can sit him, he will fly over all the Creeping Inhabitants of the Earth, that do their Venom out-send, according to the infectious, influences of the Stars. This both in thy self, as well as for others without, may troublesome Opposition make. And no relief there is, but as thou keepest steady upon the swift winged *Horse* of Faith: from which light not off.

July 3.

July 3. 1679.

The Flying Horse.

A Word came this Morning, saying, *Keep upon the Flying Horse of Faith*; which brought to my Remembrance, a Vision I had, of being mounted upon an *Horse*, that did (as it were) fly away with me, and I had much ado to set him. This was applied; how hard and difficult it is for our Spirits to run the swift Race, and *Flight*, with the *High Mounted Spirits of Faith*. How many plucks have the Senses, when the Spirit gets up here to throw off again, hath been often experienced, by the Good Willers hereunto. Who would set upon this Conquering Horse, and trample down the Worldly Strength, that is put forth in Violence from the Beast's Kingdom.

But I was now argued fresh again, to keep this Wheel moving uppermost: for the great General, whose Name is the WORD-GOD, doth his Trumper sound, to gather together such, who will Mount to follow him upon the White Horses of All-Conquering Faith. Let them come to the now lifted up Standard of the Spirit, who will mount them away, and

and teach them to Exercise that Bow, which may here let fly invisible Arrows, here and there, hither and thither, in great Forcibility. And yet none, that doth live in the Mortal Sence, may see from whence they be. O such an Host and Army mounted upon these *Flying Horses*; how terrible will they appear to the Beast and his Armies, in *Gog* and *Magog*, when their Banners are lifted up in Faith's Flaming Colours, which will smite, and give an aw and dread! O then, all Worthy it is to be Exercised in this Way, before the Great and Notable Day, in which the Beast that over the Earth hath Reign'd, does also blow his Trumpet, to gather all Nations to War; as knowing, he hath now but a short Day! And therefore the Word of the Lord came, saying, Hasten ye, who would be of, the Lamb's Followers, to Engage with him against the Ravenous Beast, make all quick riddance to fly out of his Kingdom, and be as Dead and Buried out of the Sensitive Life, that ready ye may be to rise as a Mighty Army from the Dead, as Angels unresistible, the Living and All-Conquering Host of God, that hath no other Weapons than the Shield of Faith, and the Out-flaming Breath of the Spirit.

Delay not to set upon this, for there verily will be occasion for such Champions of Faith, saith the Faithful and True One, that with
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the Sword of his Mouth, will the deadly Wound to the Dragon and Beast give, by them, in whom he hath been dead and risen again, through the Faith of the Operation of God: In which the Power worketh high, for the overthrow of all the Serpent's Malignity.

July 5. 1679.

The Joy of Entering into diverse Temptations.

THE Word spake in me, saying, Fear not, seeing ye are come to be Rooted deep in that Life, which hath wrought it self out through the Conquering Death, in which this Life has been hid. And now Life worketh again, as a Spring from the same Fountain, to free it self from the Sin, that did dim its Life. Therefore think ye not much at the Blow that Death shall give for this end: *But count it all Joy to enter into the diverse Temptations, that do attend the Dying Life.* For it will bring thee, with those also, who are Partners with thee in Death's Cup, for to tast and eat of that living Body, which will be a quickning Spirit, that will be drunk in most sweetly.

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July 6.

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July 6. 1679.

The Singing Dove.

A Representation I had this Morning of a Young *Dove*, that fluttered to and fro, to enter into a Chamber-Window, but could not there stay: Somewhat there was that did annoy it. Whereupon I was concern'd to look in; to see what offended There; minding how upon her flight she was still beaten back. And thereupon I attempted to get into the Room, and when I came in, there was a Fire, that sent forth a Smoak and Darkeness: which I perceived, was that which gave the distast. And as I was considering what to do, that the *Dove* might enter in; for then I thought, I should appropriate her as my own: She being Colour'd all over as with Gold: I was directed to take a Linnen Shroud wet, and throw upon the Fire; and so I did, and trampled on it with my Feet, till the Flame was quite choaked. Then the Fire soon was extinguished, and the Room all cleared of the Smother, which the Fire had made. Then did this pretty *Dove* enter in, and Sing, as if it had been another Bird; spreading out her Wings, from under which arose

arose a pure light Flame, that made the Room all Light.

This has a deep Signification, said the Living Word : heed herefrom, what is to be Revealed and Understood. For need there is of a close, following on by renewed Manu-
ductions. So as what is to be raised up, and fully redeemed, may be set upon by these Revealed Things, till the whole Mind and Will be overcome, for the Lord alone.

July 7. 1679.

The Interpretation of the Vision of the Dove.

THE Holy One gave the Divine Sense, and meaning of this unto me. As to the Dove in the first place, being Young and of a Gold Colour; it did represent the coming down of the Holy Ghost in a solid Body; and youthful Vigour to empower the weak Humanity, that is acted and troubled by a contrary Spirit. As appeared by that contrary Fire, that rose up in a Smother, and made the Room unpleasant, so as the Dove could not there stay.

This smoking Fire was declared to be the enkindled Essences of the Rational, Sensitive,
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and Affectionated Life, that did burn from Degenerated Nature, as a Fire-Earthly Life, that does send forth Evil and Dark Fumes. This may be where there has been great Sanctity, and diverse Washings, and Purgings, for Cleansing the inward Chambers of the Mind, Will, and Senses, where the Holy *Dove* would rest; but for this contrary Fire-Life, being often blown up to offend, that drives back the pure sprightly *Dove*, that would come to its own Virgin-Mate, if a fit place might be found.

By this we do see, it can bear no other Life, but what comes from its own Flame, for our Light to boot hath visited us with many an overshadowing, and rushing from the Wing of his Power, when the *Smoaky Fire* of the common Sense in us has been laid down, and hath now a great Restlessness upon Some, for to remain within the Tent and Temple of a clear Mind. In relation to the Soul's part, who is earnest to retain this his *Dove-Mate*: Let him take all Care, and be in all Watchful diligence, to quench this strange Fire, which is a Root of various Evil Consequences, that may make all Dark to over-cloud the Mind.

As for instance, now it is shewn, that from the Root of this Fire-Life, not only gross Sensibility, and strong rational Wisdom may be blown up from the Elementary Air, as a smothering

smothering Dust; but from this a Fire may also possibly proceed, and urge the Soul to send up Oblations and Offerings: for keeping up Devotion and Holy Worship, from the Impulses of this *Strange Fire*, before the *Unction* doth come to move in his own Fire. Thus did *Saul*, he was hasty to go upon Offerings, and Sacrifices, before Consecrated by the Prophet: Yet he thought he had done well, to take all opportunity in doing it. For he had a great Plea for so doing; the Prophet staying beyond his set time, the Philistines just upon him; *Therefore* (saith he) *I forced my self to offer an Oblation.*

So from hence great Caution is to be taken, not to run upon a sacred Ordinance, before Anointed thereto, by the inward Prophet. For it will be no better than offering up of *Strange Fire*, that will fill the Temple with Smoak, that the *Holy Ghost* will not enter in, though the Intellectual part be Enriched with Light and Understanding; and though it knows hereby, it lies under an Oblation of this kind, to Solemnize an Holy Service to the High and only True God, which is a real Duty. But then, we are now warned to come with the Golden Censer, and to wait, till the Altar-Fire rise in it, which may burn from the Everlasting Oil.

This is That, which will make the Chamber of our Minds an Holy Separated Place, for the

the *Dove* to Lodge in, as our beloved Mate, no more to forsake us, who with his own Light-Flame, will (as a Lamp that is fed with Golden Oil) burn for ever in us.

Then further it was open'd to me, What was meant by the *Linnen*, that I was directed to quench this Fire withal. A Dead Corps was set before me, all wraped in White Linnen. Which declared, This Earthly Fire was only to be quenched with Death-Linnen. The whole property of this first Springing Earthly-Life is to be smothered with the Linnen-Cloath, that represents Pale Death. That so the *Dove* may then Sing his pleasant Ditty and Song, as the only Life-Spring, rising from under his own Overshadowing Wing, where nothing more of the Smoaky Sense may trouble this Holy Flame. Sure we will hast henceforth to quench, and choak this Fire by Death's pale Linnen-Cloath, which is prescribed for the only Cure, that the *Holy Ghost* may evermore with us endure.

July 8. 1679.

The Same Continued.

THIS Vision and Opening, did put me upon the Watch, to stop and choak the Fire-Essences of that Life, by which the depri-

deprivation of so great a Blessing was kept up. O what Joy and Triumph would I take to see the Man of Sin, to lie as a Dead Corps, and no more of Life to stir! But is it Death that must do the thing? Then let us be Skill'd in this great Mystery: to know how to Dye, is of high Consequence. I was very inquisitive to understand, what was further meant by the *Linnen*? It was then shewn me, that it did not only represent Pale Death, but there was a further meaning in it, as it must be an Instrument, to Strangle that Life, which (as it was revealed to me) did hinder the Life of the *Holy Ghost*.

The *Linnen* did signifie a mild passive Innocence, and pure Simplicity: Thus said the inspiring Word, That this Cloath is made so Fine, that the Breath of the Sensitive Life, will it defile and stop; for contrariety proves a Death to that which it can Conquer.

Now, then take a Survey of what this opposite Life doth consist in, in subtleness of Reason, in refractoriness of Will, in strong Love to all Sensible Things, with an extended Propriety in them. Off these, the Root of that Life doth consist from whence arise the numerous Motions, that do fill the Mind with the dark *Smoke* of Earthly Imaginarieness. They do all proceed from this Life-Root.

Now then, we are directed to go to him,

who is Cloathed with this White *Linnen*, that we may out of his fulness receive to stop the Fiery Fumes of this Contrary Life withal. What Consultations have been taken, to get the Mastery of this Death, to finish the course of it, before Natural Death doth overtake? But none ever since Christ, could scarce attain it: For the Resurrection then would have witnessed it. But if now a Way may be opened, and Courage given, to any one to attempt it, by Christ's *Linnen-Garment* put on, whereby they may Encounter so great a Contrariety of this kind of furious Life: It will manifest a matchless way of Conquest indeed. And such will be Recorded for wise and Victorious Champions, who have overcome the only and last Enemy *Death*.

July 9. 1679.

*The Stone of Power: Or, the Universal
Medicine.*

O H! what violent Pressings in Spirit fell upon me this Day, to draw out from the Fountain-Head of the Power, that I might be trusted with the management of that Faith, that stands not in the Rhetorick of Words, but in the Power of the *Creating Word*:

Word: that doth all with Authority, according to what may be awakened from the Original Life, that lieth deep? And what, O my God, can it raise; or bring it self through all those Strong Guards, that are upon it, that hitherto would not let it pass through? Could I get up this *sunk Stone*, which is Veined all with Gold, but to rise and float; then I know, I should make quick riddance after thee; O my dear Jesus; what then in this Mortal State should be able to hold me from thee? O come Mighty Arm, and lift it up for me; and let it go out as a Thunder-Clap of thy Power: that it may fully clear all the Air of my Mind, which hath been thickned by all my gross Senses.

Nay now, my Lord, I plainly see till thou (O Wisdom) who art this precious *Stone* of Power, shall heave it up thy self, I shall be able to do nothing that may bespeak me thy Friend and Favourite, to proclaim the *Golden Age* is now let down, and in a Creaturely Being to lift up the *Stone* of thy Power, as an Ensign to gather together those, who have been touched with her secret Ray, and sparkling Influence. Ah my Lord! Long have some of us been proved under her most severe Discipline: Death after Death, with Mockings and Scourgings from the Scorpion-Tongues of the Earth. When, O when, wilt thou Rise and Shine? that the dark Day may pass

pass away, and thy bright Stone now its Glory shew; and also its solid Compaction dissolve, for an *Universal Medicine*. Which may be given to such, who are under the Vow of Truth and Secresy, to perform all thy Decrees and Counsels, and never more to turn aside out of thy Way.

July 10. 1679.

BENJAMIN: *The Power of the Right Hand.*

STill the necessity for this Almighty Operative Power was daily before me. My Soul was in bitter Crys; *O why doth it stay so long in the place of breaking forth; for I can go upon nothing, till it be Born.* Fresh Traveling came upon me on this Account again, Pang upon Pang. *O my Lord; shall I as Rachel dye, before I do see the Benjamin of Strength, as the Right Hand of thy Might?* What is all of other Births that hath gone before? This is that which concerns the Care, Fear, and Toil of my Hand. This must Comfort me in the Land, where I am but a Stranger and Sojourner: And nothing can I have, till this **STONE** of Gold I can shew as the Purchaser of all things.

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As I was thus Mourning and Sorrowing on my own behalf, and others, that were bent to go on with me in the same Travail: This inspoken Word came to me, *Do ye Consider the kind and manner of this Birth, that ye have Conceived?* It is no less than the *Alpha* and *Omega* that is to come: It is beyond whatever yet hath been. Christ in his first Birth was beneath this; because of his Humiliation and Suffering: But here is a Birth, in which thou art in Travel for now, that will be the Mighty One of a *Salem*, King of Peace, Power, and Love, that shall Reign over all Nations, so soon as brought forth. Therefore Marvel not, that the Travel is long and hard: For according to that considerable Greatness and Wonder that is in it; so much the Stronger Throws will be upon the Travellers for it, before it can be Born, as the Mighty Lord over the Earth, and that great Potentate, who must pull down the Seat of the Beast, that hath been so Exalted over all Christendom.

But then I replied, Many have been the Years and Days, since these Travelling Powers have taken hold upon some; and the Birth has seemed to be just upon breaking forth, but then has gone back again: And thus we have been under a dispairing Agony exercised, and in Temptation, here upon drawing out this Cry, *Lord, how long before Deliverance*

Deliverance will come? No Flesh can hold it out ever, but as impregnated with the All-being of thy Spirit. For through long Suspence, as the Vital Spirits in One that is in a long Natural Travel, are apt to be exhausted: So the Vigorous force of the Life and Spirit of Faith is ready to sink and fail, while the Hour of Relief is still prolonged.

Thus I somewhat eased my Spirit, by way of Expostulation. Though full Satisfaction can never be, till I do see the Man-Child with the Iron-Rod in his Hand, striking down those Pushing and Afflicting Horns of the *Lepoard*; whose Spots have leavened the Nations of the Earth. Which can never be changed, till the Pure and White *Nazarite* come to influence this his Birth in each one throughout. O pray, and pray unceasingly. And follow all hard upon the Strong and Mighty Arm, that plucked it may be from the Love-bosom of the Almighty Father, now to help in this last Travelling-Hour. Speed, O speed, and come with thy All-strengthening Power; for what of our Frame and Mold can consist or endure upon such an out-going Birth of Glory, as our Expectations are big upon? O Faith, thou art that Vital Spirit: Hold but thou out, and then our Hopeful Birth can be no Abortive.

July 11

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July 11. 1679.

The Cælestial Mart.

MY inward Sense* in a deep Reflection opened, and I was in that moment with the Manifester of these Sights and Revelations, that hath discovered such great things. All which did appear to me, as a Rich proclaimed *Mart*, that is Stocked and all fully Replenished with Goods, brought out from *Wisdom's Land*. Such *costly* and *pretious* Commodities, as are no way purchasable by any Mortal Inhabitants: They do not understand the value of them; neither can they tell how to use them, if they had wherewith to purchase. These things are so inconsistent to a Terrestrial Being, that is not renewed by the Heavenly Essential Goodness again, as they are Wares not understood by them at all.

But then again, Consider there is a Heaven-Born sort, that do well understand the nature and value of these Worthy Things, and when this Heavenly *Mart*, presents all its Glorious Rich Goods to view, how earnest is the Spirit that doth see them, as knowing how suitable they are for its Eternal Degree,

Degree! But how to attain them, it cannot see, though parling and driving a Bargain of-ten for them, yet nothing gone through is, or can be, till the Purchase-penny be ready.

Now, what is That in the Heavenly Sense to be understood? We may take up the Similitude of the Earthly way, which by Earthly Kings are Authoriz'd, in setting their own Image, upon the finest of Mettals, that are found in the deep Mines of the Earth, and that goeth for Currant Coyn to Traffick with, and all of this World's Substance is Commandable by such, as can get of this Coyn. As you see it supply all for necessity, for the Elementary Man; so by this the Holy Unction doth shew, what must be the manner of obtaining those Supereminent Goods, all those Rich and Substantial Wares, that have been open'd in fresh Scenes of Revelation, and in the Glafs of Vision. If we do not bring in Hand, what is the Currant Coyn of the Great King of Heaven; Gold tried and refined, Metal that has his own express Image, and Inscription upon it, and his Name upon it; we may view and cheapen a Thousand Years, but get nothing of them into possession so as to make them our own.

But it may be Questioned, *Is it in the Power of any, that have an eagerness of Love, and Will to those Pretious Heavenly Things; having had this Coelestial Mart opened to them? Do the*
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sight of these Things give a Power or Ability for procuration?

No, it only begets a Longing, and Fervour of Love for Enjoyment. But then, what shall we do for this Golden Coyn? For if we bring not in the whole purchase at once, yet a considerable purchase is required to make all sure for it. And how shall this be, but through the Formation and Engraven Seal of the *Holy Ghost*. This is the *Purchase-penny*, that we may go in Hand with, to ensure all the Variety, which opens in the *New Salem*. And when this Birth shall come to its full Perfection, then we with it shall enter upon all as our own. In the mean time we may be satisfied, that the Earnest is given. And now it remains, that we do continue in an uncessant Travel, till the *Holy Ghost* be so fully risen, as to Appropriate what in Heaven and Earth doth belong to us. For the very Earthly Things shall be turned into a *Paradise* Virtue, and the Curse removed therefrom: The Separating Fire purifying the Gross Matter, that is in Vegetables and Animals; whereby Mortality hath run over all. But when this Transmuting Power shall spring from a Godded Birth of Life, ye shall know another Thing.

July 12.

July 12. 1679.

*The Basket of Fruit. Or, The Present
of Sophia.*

I Feeling Mighty Workings of the Internal Powers, flowing in upon me, for to keep up my Spirit, in their fainting sick Throws; tending to the Eternal Birth, that is so desirable; because that such Good Things are promised with it; this did provoke to the eager Travel. And that I might still hold out; there appeared to me, in way of Vision, A Sweet Pleasant Person, with a Garland of Flowers about her Head, and in her Hand a fine *Basket of Fruit*: and She held them out to me, saying, *Come take hereof, and be Strengthened.* And as it was Magically presented, so answerably I did taste a Strengthening Power by it come in to me, for the enabling to hold out in the Spiritual Travel, which yet is to be for continuance. Therefore being staid with the Love-Fruits that are handed out from *Sophia's* Hand, for a refreshing Respite: After this, the Mighty Pangs of Love did work, which were much more bearable than before, and will conduce to profit. For Love-Pangs will bring forth the All-powerful Birth of *Love*, which is that pure Fire, that shall

shall drink up all of the Dragon's Floods:
This will be endorably Love's Victory.

July 19. 1679.

The Magical House. A Transport.

THIS Morning, after I awaked, I felt all the Influences of the Love-Fountain Streaming in, for to Guard my Spirit away from my Natural and Sensitive Self. And then appeared to me a very Bright Circle, in which was an indiscernable Depth without bottom, all of an Æthereal Matter: And out there came forth a pair of Flaming Wheels; and fixed on them was a House of clear Crystal, with Windows and Doors four square. Every side had an opening, and the House flat over-head. And it was so clear, as I did see through, and beheld One in a very Glorious Appearance walk up and down in it; though none of the Doors were open. And I beheld till it did descend out from the Circle: And yet there was no breaking of the Circle. And it came near me, but none of the Doors opened, and the Person that was in an Æthereal Purity there, said, *Come up here.* And I said, *Lord, how can I come into such a Glorious Mansion as this? There is no Door open.*

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And immediately one of the Side-Doors was opened, and I was taken up into it, and had no Sense of a Mortal Body, that troubled me: but was as all Spirit, beholding this Glorious Being without Fear: All filled with Joy that now I was come to see the Face of my *Jesus*, and to be covered with the Rays of his Glory, which swallowed me up into his own Personality; and yet saw I my self distinct. Then said I, *Lord, shall I here for ever abide Essentially?* But it was answered me, May it not suffice to see the Place, that is prepared for the Birth, which thou hast been Travelling with, that shall give free Liberty to live and walk, with me, from one Mansion of the Father's Glory to another. Ye shall come, till you have seen the infinite Latitude of the Kingdoms allotted for the Redeemed.

After this Conference, the Fiery Wheels moved, and the Circle descended: and took up the House; and then it was beset with a Triumphant Number of Heavenly Hosts, all Angelical Figures in White Robes, that were in a Ring, enclosing the House, and Shouting with Seraphick Sounds, saying, *The Tabernacle which descended, is ascended again.* And all this I heard, and did see, and knew it to be a Translation of my Spirit, and that I was to come down into my Mortal House again, to finish all, in order to the Birth's freedom

freedom, which is the Son and Heir, that is to abide in this House for ever. Although, after I came into my Bodily Sense, I had some reluctancy to stay from the Personal Fellowship with my Glorified Jesus. But his Spirit did quiet me, and said, All this was as an Earnest given, and a Comfortable Testimony, that the Birth-Labour of *Love* should have its full Reward more abundant, than what was seen at present, and enjoy'd.

July 20. 1679.

The Interpretation.

Then followed this Revelation upon it, that the House as it was fixed upon Flaming Wheels, signified the Clarified, Holy, and Heavenly Place, that the *Holy Ghost* hath prepared, which lies hid in the Circle or Center of the Holy Trinity. And is very rarely Manifested; but when the Outward Sensitive Life is made to sink down in that degree, that it knows nothing more of it self, during that season. And this not from the Ability of the Creature's own Will, but from the springing Motion and Power of the *Holy Ghost*. For it is impossible to cease from the Natural motion of the Senses, till

this Superiour Might, and Center-Light doth arise, and suspend them, and so perfectly Master, and get the Victory over the Cogitative Mind, that hinders Divine Vision, from being so Pure and Naked, so Glorious and Joyous, as this Kind is. Which I see is of a different Nature from some other sorts, that may be called *Vision*, which do not so immediately open from the Center; being as out of all mixture, and touch of the Imaginary Mind. Oh, it is a Sweet and Happy Cessation, could One ever abide in it, or were it in my own Power, I would assuredly lie hid always in this deep Center, as in one everlasting Sleep. Then I would behold in the *Mansion-House of the Holy Ghost*, with Christ my Life, in the Divine Sensation, those great Things that are within the Center-Orb. Which requires no less degree, than a pure Spirit, thus unclouded and set free, to come into the very Chariot-House, in which the Lord himself doth dwell. And there the Father doth keep about the everlasting Circle of the Enthroning Love of God, all together in the sweet Amity: *God* considered as the only Circumferencing Globe of Light, and *Christ* in a distinct Figure of a Glorified Humanity, the *Holy Ghost* as as the Glorified Body moving and descending sweetly out of the Center-Circle of the Father, to take hold of the Spirit of the Soul. And to refine and
free

free it from all the Mortal drugs of perverted Sense, and to simplify it into its own Originality, as before Corrupted Nature was.

Then indeed, it may be from hence Queried, *What Spirit can abide in such a Translated State as this, and not be quite loosned from a Mortal Body, whose Life is in an Animal Sense?*

This is an Objection, I know well how to resolve, having gone through the dividing Sea, and having experienced, that the Spirit of my Soul has been caught up into the pure Originality of Life, where no Sinful Essences have troubled me; and there it is lodged durably, and yet not discharged from that Relatively to the *Soulish* Life, that subjected is to the sense of *Elementish* Things. For the Spirit has a peculiar Prerogative to to fly up into the high Essentiality, from whence all Spirits do proceed. But this is according to the pleasure of the Deity, to attract and gather it up from being touched with the Inferiour Life, which would bind it: But the Sovereignty of Love draws it away to live in the Crystalline House, where the Glory of the God-man is manifested. Thus the Spirit of the Soul is frequently divided, and doth live both in Time and Eternity.

But now the great Thing that must follow is for the Soul, with its Natural Body

to be assimilated into such a like Spirituality, and to be transformed into a Heavenly Humanity: That altogether (as the only perfect new Creature) it may come to walk and sit among the Elders in Heavenly Places, and to go in and out through the Holy Mansion-Gates, in the Chariot-Body of the *Holy Ghost*. Lo! Now it is come in the first Fruits of the Ascension in Spirit. And such Power the Spirit of the Soul will come to have by Unity with the Holy Trinity: And by its often intimate Advertisements, and Impowerments, as therefrom will Ability spring out, to put the Soul and Body into an higher Capacity, than yet is seen at present. Of which we shall further speak, as we come into it.

July 25. 1679.

The Generating Globe of Light. An Union.

THE Invironing Power of Love, driving my Spirit into the first Ground of its Eternal Rise; I did abstractively enter into a *Generating Essence of Light*, and was made one with it: and so came out formed in a Body of distinction, in that Pure and Essential Matter.

ter. Which indeed was so much Excelling all that Clarity, which I had often of this Kind seen, that it was all amazing; not knowing what to compare it to; the Glory was so great. And here I knew a Being Super-sensual, as a Life purely extracted from the Center of Life, and Light of Light. The Introversion was so deep, that I was lost, as to the visible Ground of Nature. The Fountain-Light had all covered me, and I was sunk into the deepest Ground of the Immense Being. For there was no impediment now, to hinder my Sight, but did behold a Face as a round *Globe*, sending out Streams of Glorious Light, which produced Bodies of Light, that stood with me before this *Globe*, or Face of the Great Majesty.

August 2. 1679.

The Further Process of the Spirit and Soul within the said Globe; through Communion and Union with the Glorified Person of the LORD.

THE Gate for my Spirit's Pass doth still stand open, for those Things to be revealed that are yet behind. Whereout fresh Gales do come, to bring up from the Central-
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Deep, what is for the further use of the Immortal Soul, that doth lie under Cure; till perfectly restored to that degree of pure Simplicity; which may render her the clear and unspotted Bride. For which end, my Lovely One doth now often to me appear, in all his Ravishing Person: his Flaming Eyes are so Wounding, that I cannot look upon him stedfastly, without Reflection upon my own Imbecillity; Crying out, O what, and how shall I do to equal so great a Glory! Can it ever be, that my Spirit and Soul should be so Transublimed, as to match with one, in whom you can see no less degree, than the Ray of God the Father's Glory? This the Spirit of my Soul doth see, and heard the Voice of his Mouth; but when he spake; my Soul heard, and I was as one melted within me: Yea, even failed, till a Beam of Strength was sent forth, and a Ball of strong-scented Balm to Comfort, and Heal it throughout; in the Center Essences of its own Deep, where none else could it ever reach.

August 3.

August 3. 1679.

The Celestial Balsam.*A Radical Cure of the Soul.*

After this, my Sight was strong, my Ears opened, to hear the Voice of his Mouth, according to that saying of God, After fundry ways he has made known himself by Visions, Revelations, Manifestations, by Prophets, Parables, and Similitudes: But now he is come to speak apparently, visibly, and expressly by his Son; who is become the *Living Testimony*, in the Ark of his descended Body. And that I might have assurance hereof, this Ark of the Presence doth appear unto me, though in me, that I behold the Glory, as the very Similitude of the most High, that gives forth himself to be known in the outshining Rays and Powers of his Love, entering into my very *Soul*, felt in an extraordinary Way, as during the time of *Communing* with my Lord after this sort.

Now having declared the manner how, the Word speaks forth it self, so the Matter (so much as is permitted me to declare of) who thus with a Stream of Fire going out from himself, caused these Words to enter in. Dost thou not know, that the bitter Root-
 Essence

Essence of thy Soul is now all-sweetned, that
 as another rarified Piece, thou art extracted
 out of Immortality, from the pure Fire of
 its Originality; that is now sent forth, from
 the Out-breathing Spirit of God, in thy Je-
 sus. Who doth make the Strange and Won-
 derful Cure: And this, O Soul, I will leave
 in charge with thee, that ye keep to this High-
 scented *Balsam*. It is to be daily taken in,
 for hereby nothing of the Effects of the Ser-
 pent's Poyson shall be felt by thee. Make it
 your constant Diet, for as you have discerned
 an inward Healing to come in, so there is
 need for a daily Bathing herein, that so
 your heavy sadden'd Soul may be as lively and
 chearful as the Spirit, to move in the same
 Agility, and to gather it self into its pure
 native Essentiality, all shaded over with the
 Deity, wherein is Stability; as resting here,
 till Consummated into such a Spirituality, as
 to abide in a Translated liberty, in the Hea-
 vens with me. The order and method of the
 Redeemed Flock, thou shalt see there, feeding
 upon those pretious Fruits, that do put forth
 from that Light Day, where all the Shadows
 do fly away. Of which Pleasures and De-
 lights in Community, the Perfect in Spirit
 with me shall tast, and drink in, till no more
 of Desire shall further move. For who need
 to Hunger or Thirst more, who are come to
 the seventh Year of Plenty? To which I,
 your

your Lord do invite you, (and such) whose Spirits with their Souls are restored to move away, out from the Serpent's Venomous Air.

August 4. 1679

The Lebanon-Walk. Consubstantiation.

O Come into my Lebanon-Walks: Here ye may hold me fast, that I shall not draw away out of your Sight. All free Fellowship I cannot deny you here: but must give out all that may Delight and Joy your Heart. While, and even at the very instant, as those Words dropped in, I was drawn up both in Spirit and Soul, into an All-paved Crystalline Walk, shaded with Fruittul Trees indeed, where only with the Person of my JESUS in his Glorified Humanity I did walk. Who took of those Fruits, and did give them into my Hand, and they look'd as the inside of a Musk-Melon, Soft and Oriental; and most wonderful was the tast. For my Soul was the Palate of my Spirit, and now could make the distinction: It dissolved into a pure Juyce. Oh! then I cried, This, O my Lord, is Spirit of Life: I do it feel all Radically running through me.

Then,

Then, said the Lord: *Here thou art come to discern, and tast my very Spiritual BODY, which shall be thy feeding Life ever more. I have now drawn thee into a CONSUBSTANTIATION with my self: And thou wilt never more know a Life out of this high Consistency of Spirit, as thou eatest of this Lebanon-Fruit.*

[*This High Communion in the Spirit continued this Day, and the next, as in the Fruitful Walks of the NEW LEBANON. Where the Soul, that was now made as the Palate to the Spirit, continued feasting together with it, upon these Immortal Fruits: that were reached out by the Hand of the Glorified Personality. To whom the Spirit of the Bride returns this Answer following.*]

August 5. 1679.

Glozy for Glozy.

The Eccho of the Spirit to her Bridegroom.

THEN Ecchoed back my Superiour Self, that was fetched off from the Gross Animal self. But how, O my Lord, shall I consist in this high raised Communion with Thee, when I can take no thought in concerning a Mortal Being; so little do I regard it, as if I
was

was Deceased as to visible Nature. And yet not so freed from it, but that I am sensible of its needful supports, so soon as thou retirest into that Secret, where none can find Thee, but who can acquit their Mortal Sense? Which is the only Impediment that puts a stop, as often as it breaks in: Or otherwise, a purified Soul and Spirit might be ever feeding its Eye and Ear upon the beholding thy Appearance. As thy Love (O Lord Jesus) doth draw thee forth into this Wonderful way of Manifestation, which is not yet given to the World to see, it is only for the betroathed Bride, that is all introverted in Spirit, caring there only to meet her Lord in the Love-Walks. O what is sweeter, than to hear the Bridegroom's Voice, and to see him, Eye to Eye, in the Center-Point, where the Transformation may be thoroughly wrought? For which, there is nothing more to do, but to wait upon this Personal Appearance: For as often as this it is enjoyed, Renovation of Life doth follow to innate, and to make the Inscription, *Glory for Glory*, that the Spirit and Soul may, in very deed, be all Amiable Fair without Spot,

August 6.

August 6. 1679.

The Fountain of Ghostly Power, and Fertility. The Reply.

THE Entercourse with the Lord from Heaven yet abiding, (Oh !) then what greater Assurance can be given, but that he is Returning? And therefore here and there, to Virgin-Spirits and Souls, he will appear. This is indeed a Dispensation, that overtook me, before I was aware : For I did not know that he would reveal himself in such a distinct *Personality*, and so apparent to the Spirit's view, as no Figure can be to the outward Sight, more obvious than this of the Lord's *Person* is to the inward (made seeing) Eye. Such private Visitations, he saith, he will first make, before the great Day of his Revelation in the Universal State. And while he hath an Espoused Bride in the Earth, she shall him See: And thereby become Fruitful, for to encrease through the High, and Mutual Love-embraces. The reproach of Barrenness shall henceforth be taken away. The Holy One hath it spoken, for the Confirmation hereof. Thus he did again to me appear, in a Body clear as Glass, in which I could

could see through, and beheld numerous Numbers, in the very likeness of himself. Which was a sight very Marvellous indeed. Then I did further see, out of this Belly go forth a Mighty Stream, so great as a River, and he call'd to me, *Look, and see the Golden Run of the Spirit, how plentiful it shall go out from me into thee, and them in like degree, who are come up to me from their first Nuptial Link, according to this pure Essential Tye in the Life-Unity, with the Virgin-Bride. Who the first great Blessing on the Earth must receive; and this by Personal Knowledge of your Glorified Jesus. Who may immediately let out Ghostly Powers upon his Espoused, as she shall continue to be in his Daily View and Conversation: according to what is seen in the Spirit serene.*

August 7. 1679.

THE renewed Salutation of my Lord the Bridegroom, who still doth appear to me. The Spirit and the Bridegroom have such a near Communion to his Person now, as if really imbodyed in him. For if it were not so, I could not after this manner see him: And truly, I do enjoy such a pleasant Saviour and Satisfaction, that it constrains me as often, as I may possibly take leave of the Visible

sible Self, as to what would annoy, or else I
 should not be partaker of so great a Privi-
 ledge as this is. My superiour Will is the
 Wing by which my Soul doth swiftly fly
 away, entering into the very Body of Glory,
 and I must say in That is my perfect Know-
 ledge and Sight, and that for sometime I do
 therein behold this my *Immanuel*, that tells
 me he is come, to fix me as a Seal upon his
 Heart: and there I shall know my Dwelling,
 as one locked in the Secrets of his Humanity,
 kept all pure and unspotted, from the Spot-
 ted Leopard, and Ravenous Wolf, who are
 left to prove and pursue me in the Woody
 Place of this World. But the Lord did shew
 me, where my *City of Refuge* should be.
 Which was the coming up into his Spiritual
 Personality: that would be the Munition-
 Tower, wherein is found one whole piece
 of Bright Flaming Armour, to Fortify me
 all over. Then all Assaults of Enemies,
 whether on the Right Hand or Left, should
 be Fruitless. Therefore, said this Holy and
 Just One, *Know henceforth, where your Defens-
 ive Place is, and make but little stay, where
 Wild Beasts are let out.*

While I was thus held in a full Sight and
 free Communication with my Lord; it was
 set upon my Heart to ask, Whether this pe-
 culiar Prerogative might not be afforded to
 some other, that I moved for: that they
 might

might also be taken up into the *Glorified Humanity*, where we might each other know in the Lord's Body, and see with all the Divine Objects, through the Spiritual Humanity. For this would Consummate the Highest Union in Perfection, after a Spiritual kind: Since that, a greater *Oneness* cannot be, than mutually to be drawn up into Christ the Lord's Personality. O the high Love Communion, that Holy Souls may have in *one* Ascended Spirit here, for Enjoyment, and for a Lawful content in each other, like as new Born Spirits, that are altogether Redeemed out of Corruptible Self; all of that being put off. Then *Union* is entered into in Divine Simplicity, without Partiality. This was what at present was given to me, as to this particular Happiness, saying, *That others should receive of this Benefit.*

September 6. 1679.

An Overshadowing from the Glorified Humanity of the LORD.

THE Love-Band of Fellowship with my Lord Jesus, ariseth in the Kingly Manifestation of a Sun, that works through all of the Fleahly Cloud. For it is a true Assertion: when he appears, we know and find

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a great Alteration. It is not his Glorious Personality seen in Vision, that can do this, without it sends in Transfiguration; and so Internally Glorifies the suffering dying Humanity: that lies hid under the many Dolorous Temptations, and Grievings, from all sort of Afflicting Powers, (both the Dark and Astral,) as under so many Serpents, who will not spare to rush in fast, and thicke upon the very rising *Stars*, that would ascend to their own Orb.

Oh! what lyings in wait are there to circumvent, and to beat down their upper Motions? For *Stars* and *Constellations* are at strife; the visible against the invisible; the low against the high and Superiour: And thus it is, though under the very out-spreading Ray of the *Glorified Humanity*. Which upon the Sense of a Mortal Distemper, stopping that more free Exercise, and use of my Understanding and Senses, in a Spiritual way; I was carried hereupon to Reflect, why the Personal Influence of the Exalted Jesus, should not secure, and fortifie from all those kinds of Impediments, that did make the Wings of the ascending Mind weak, and hang down, and not find their Force and Might as before? Thus I had occasion given, to hold my Lord in partly with, arguing further, why no Controul is put to Nature's frail disorder, with the various Temptations
struck

struck in by the Prince of Darknes, but that he still must sway.

Thus Mourning and Complaining to my Lord, he did lay his Hand upon my Hand, and gave Ease to what was in Dolour and Pain; and said to me, 'Where withal shall I Comfort thee? But as thou yieldest up thy Ghostly Body to be proved in the Love-Patience, and Faith-Resignation: That the Mystery of the Kingdom may work up to its Sovereignty, through all kinds of Suffering. The stem of which is so Royal and Virtual, that it will rise over all Depressings: And tho' for a little season, that may stifle and quench the sensible Heat, yet it will recover again. For its Center is a Breath of fresh Air, that shall give Victory. To which turn thou in as to thy renewing Life; and give no place to those busie Agents, that inject Fears and Doubts: Because Faith is yet under Tryal; though Shielded, yet not Exempted from piercing Shots. For so it must be: but fear thou not. Only hold fast in the Belief, and my Life stands engaged to bring thee through. For this Conquering Life is successfully to go on in those, who are my Tribulated Ones. Who shall be Exalted from me, in a more eminent Degree. For I know what I have to do for such, that are of an unshaken Mind, and will not be frightened out by what the Powers of

' of an Evil World can pronounce. How
 ' many Ages have I waited for the Valiant,
 ' that will regard nothing of Discouragement,
 ' till they meet me on the top of the Mount
 ' of Conquest and Perfection, there to re-
 ' ceive a Throne and Crown, that shall be
 ' no more put down: For this persevere,
 ' and hold fast the Golden tipped Staff of
 ' Faith: Lean upon it in all removes; and it
 ' will be thy Fencing Weapon, that shall
 ' Persevere and Shield against all Assaults,
 ' that must try the Steady Ones in their Race,
 ' that give Entrance where all War doth
 ' cease. For in Salem Dwells and Reigns only
 ' Kings of Peace.

Query, *And who shall be the first Openers of
 the Gates of this City?*

Ans. None but the strong Spirit of Faith,
 that has got over all Checks: And now
 controuls the Spirit of Unbelief in its way.
 Be all-lively Animated for the Glorious
 Goodness, that shall follow. Arise now:
 and Entrance make.

Thus the running Streams did come from
 the Lord my Fountain-Joy, to relieve my
 fainting Life. As often as I find Smitings,
 Warnings, Shakings and Risings, whether in
 the Mind or Body; the dear Sympathizing
 Humanity of my Lord Jesus, doth immedi-
 ately stand before me, Administring an out-
 flowing Virtue from his Personality, dropping
 Words

Words of Consolation, to keep on in the footsteps of the Holy Racers, who are running for the Conquest, saying to me, *Who shall reach the Diadem of the Kingdom, but the constant Pursuers in the low Humility, by recovering that Life-breath, which holds out beyond all Mortal Death?* For now thy Union stands in a rising Life, in thy Lord's Personality, which must bring up Victory. Therefore go on, nothing doubting hereof, fulfilling all, and every part of Suffering, which may usher in the All-perfect Thing. Which is the true Heir to the Kingdom, who shall take from the Ravenous, who have Monopoliz'd, what does belong to the Lamb of Mount-Sion, and his Warriours. But their time will not be long, for the only King will demand up their Accounts, and reckon with their unjust Stewardship. He saith, he cannot longer bear Violence and Fraud: Therefore he will raise Just and Perfect Saviours from his own Loins, who must, as in his Person do such Mighty Things on this Earth, as may Witnels bear the Lord Christ's Reign is begun. Therefore for this end, he hath in a Glorified Figure appeared to give certain Knowledge, that these Things are near: and doth send out Summons in the All-powerful Breath, that moveth through every free-born Life to mind, and well consider, what this *Rising Star* doth call to. For his

appearance is not for my private use, Joy and Consolation alone: But for those, who have been earnest seekers, and hard persuers for the Manifestation of his Kingdom, and for such, who may be counted of an all worthy Trust. For my Lord doth it verifys, that he now looks out for principal Shepherds, under him, who must be his Priests, Prophets and Pastors, answering to his own perfect Humanity: to do and act, as if his pure Person was in the World. And therefore gave me liberty in exprefs, to proclaim to such, who are of his own Life-Train, to gird up, and be found in a Divine Spiritual posture, giving off all, of this World's petty Concerns. For none will the Lord employ, but those who are Free, and made Members of the Beloved City; having been seasoned with Tribulation in uniformity with him. For they will best know how to Compassionate their Suffering Brethren. O such excellent Spirited Ones, Great Omega sends this Message of Grace and Good Will, that they may prepare to meet him, while he is but yet in the Way, in order to the fulfilling this great Blessing.

[After this a New Dispensation opened it self from the Living Testimony, in the manner following, very Gloriously. For upon this last Revelation, through the Appearance of the Glorified Personality of the Lord Jesus, and continued

tinued Conversation with Him, in his Blessed Humanity, for the space of Fifty Days, beginning from the 19th of July; the Spirit being caught up as into the House of the Holy Ghost, that was then Essentially presented, and there all the while Tutor'd, was hereby encouraged to make its Expostulation, Why He might not raise up Righteous Saviours, as from his own Loins, who might be called by his Name, and Act as in his Person; through his Divine Humanity, Imprinted and Sealed upon them, whereby they would be empower'd, and Characteriz'd, to stand up for Him, and under Him, in the Priestly, Prophetical, and Pastoral (or Royal) Offices, just as if his real Person was in the World. The Expostulatory Plea here followeth; and the Answer that was given to it by the Mouth of the LORD most expressly.]

September 12. 1679.

*A Plea for Some to Personate the Prince
of Glory on the Earth.*

HERE it may be needful to Record the Spirit's Expostulation, upon this last Revelation. Which I begun after this manner with my Lord, as permitted, though my outward Form was disproportioned to that

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Glorified

Glorified Appearance. O Great *Prince of Glory*, who shall be furnished with Sufficiency for to *Personate* thy Sovereignty at the beginning of the *Mount-Sion-Reign* here in this *Visible World*? Some what more than yet is known, and received must of Necessity, be Manifested in our Humanity, for impowering, as a Witness of the Majestick Life risen and implanted, as it were a renewed Incarnation, in the visible Birth of Corporeity. For this we stay and stop, and can proceed no further, till another *Flood-Gate* opens, that may be as a forcible-Stream to carry us through', against the Violence of this *Worldly Sea*, in the midst of which, the Great *Leviathan* worketh with Fury, to swallow up thy Little Flock, still keeping them out of their Kingdom.

What then, O Mighty Lord, wilt thou do for those, who are come to this Portion, waiting in the Center-Eye of thy Light, as Passengers, who are looking out for that Gallant *Ship* with full blown Sails, to embody, and carry us in the rushing Power of thy God-head Life. Till this comes to fetch us off from the sticking Sands of this Mortal Haven, we can flourish no Banners of Defiance against the *Worldly Inhabitants*, to Testifie we are Adventurers for another Prize; and New Planters there, where the only Godded-Man shall Reign.

September 15.

September 15. 1679.

The Plea allowed of.

After this, some private Enjoyments I had in the highest Love-Communion, that known can be in the Trinity, entring into our Community: But of this I may forbear the Circumstances now. But so far as it may be an Introduction, to what I am to declare: I was carried as upon Burning Wheels, that run me into the clear bright Air of his own everlasting Day: where I did the Mighty King of that Region meet, with a Train, filling that infinite spacious Deep. Such they were as formerly I had seen of that sort of Dignities, in like Glory with Great *Michael*; together with most sweet Consort of Angelical Sounds, and Voices all soft and pleasant that were there heard. I could not understand so clearly, what was thereby expres'd: It was as one Univetsal Ditty, of Acclamation of Praises to God their Redeemer, whose Throne presence I was set before. For I found, I was as a Spirit imbodied in Light, and these Words did proceed from this holy Place, (which I did distinctly hear) saying, Thou art brought here to receive Answer, to that of thy Spirit's *Plea*: which I can in
no

no wise set light by: It is all worthy to be Answered by immediate Species, that may satisfie beyond what may be set upon thee, when come down among the floating Senses, that may rise as a contrary thick Air upon the Face of the Mind, to cloud Truth. But hear from my Mouth, what shall be done for those, whom I will make Pillars of the Beautiful Court of *Zion*, whereupon named shall be, *The Lord alone Reigns here*. And do thou know, these are the Pillars, that are growing as Head-Princes from the Foundation-Stone, that was before the World was in Being. Out from which the perfect Stones are coming forth, as so many Christ's, who are under the polishing Power of the Anointing, till as Jasper-Lights, that shine as Stars in my Hand, breaking out in the shaded Day of this World, in Humane Figures to appear, but their Cloathing will be all of Godded Power, to distinguish them from their fellow Creatures, who are not Redeemed from the Fall. The Vesture of the pure Humanity will be all Deified, which will be the true Mark of the *Sion*-Pillars.

And true it is, ye cannot further proceed as Builders, till the Fountain-Power does rush in to carry on with full Tide and Stream, that all tugging and striving may cease. Which argues the Fountain-Power is not unsealed. For when that opens, all will Act easy, and pass over

over all Controll, that may proceed from an Evil World.

Now to Answer the Query more fully, Why this Spirit of All-sufficiency is not given to them, who have Run hard on for its seeing and Possession? It is the turning Wheel, that *Sion's* Glory must gather up to its Pattern in the Heavens: by this is what thou for thy Self and thy Fellows hast presented; expecting this Treasury of Power upon my Appearance to open, which in me hath been shut up. But understand, why it is not set a float, because none hath so put on my clear and pure Humanity, as to be a full grown Christ. For which end, I do shew my self, that ye may see, to what grown Statu-
 re in the Spirit's Birth *Sion's* Pillars must come up to. For this I do agree to, as a Trustee, consider'd in Fellow-Humanity with you, that as any one doth come to the full Age in the Unity of a pure Heart, the Key of this Rock of Power by me, shall be given to open as free, as in the Body of a Deified Personality. To which Degree, the Love-Spirit must work continually, for the bringing up hereunto. For as a Plant surrounded with Fountains on every side, ye are to shew forth this kind of Fruitful Manifestation. Therefore spring as Grafts of Hope, that the Fountain of Power may break open, for the perfecting this Mountain of the *Sion*-Kingdom,

which only the Plants of Powers are to be the *Pillars* of. Which pray, watch, and wait for.

September 16. 1679.

The Valley of Springs.

Then upon this, I had a further Revelation, being carried in my Spirit into a *Low Dale*, which was all as a White Cloud, and there was various springing *Fountains* that rose and met me, which was very Marvelous and Pleasant, rising all from a low *Valley*. The first was a rising Flame of Light, streaming upwards. Then another flowing with Water, which was pure and clear. This was declared by him, who brought me here, to be the Rising Fountain of *Love* and *Peace*. Then on the other Hand, I did see two more *Fountains*, the one was a little open, the other fast enclos'd; that which was in part open was denominated *Wisdom's Fountain*, that ascended like a small Stream of Gold: The other that was fast Seal'd, was call'd, *The Fountain of Power*, which could not be open'd as yet, till the other had been so tasted, and drunk in so constantly in Co-operation, as to purge out all and every spot of Darkneis, its Soil,

Soil, and the Dregs of the lapsed State. For which end, these Fountains are in their several Properties, flowing from the deep Center-Valley within, to make all meet, and ready as a perfect Spirit, moving in Holy Humanity. These Fountains are sufficient to bring up to this High Sublimity, as they all concur to run into Wash and Clarify, That which is the Temple-Body of the Holy Deity. For it was said to me, In the midst of these Fountains, shall the Dwellings of *Mount-Sion* Stones be, pitching by these Living Fountains, all flourishing Plants, ripened for the Floods of Power to break open the Kingdom. Which will be the top Glory, that hath been looked for these many Ages.

September 18. 1679.

The Plants of the Kingdom.

U Pon this, I had a further opening and enlargement. O large Fountain of Power, who shall break thy fast Seal? but they who are fully perfected, by Drinking always of these deep Fountains, where the God-head Christ doth us meet, and flow in with Love, to make us fit to be in the visible *Zion*, under the banner of thy Power: Who art the
Supream

Supream King, that givest Kingship to those Saints, that shall come to Dominion, even in this World? Who but those, that have wrought out their Redemption, first in the Kingdom of Temptation and great Tribulation? To them this everlasting Gate of Power shall stand open. For the Lord issued out this Word, as the Oracle-Testimony, to Consolate his Elected and Tried Stones, that are hewed out for Sion's Building, *That they shall be under no disappointment: For the Godded Christ shall rise to carry all before him.* All Worldly Powers shall be too short to supplant the Omnipotency of him, who is the *Alpha and Omega*: who will shew it self forth in the Anointed hereunto: Therefore, said the Lord, our True and Faithful Shepherd, rest in my Tent, and Pasture-fold, till you are Marked with the *New Jerusalem-Motto*. This is a Name, which no *Falſe Chriſt* can counterfeit: for it will be the Excellency of a *God-beat-might*, which none can imitate. But Images, Figures, Words and Declarations may be strained forth, in the likeness to the True God: All which to an Abortive will come. Great flourishes of this kind have been, which are as a vanishing Shade, that will come to nothing. Ye shall know now the true Rise of my Kingdom: It is a Plant that riseth from an inward mortified Leavened Ground, that hath been well broken up
and

and humbled; well banked and circled round, with the Covenant of Blood, that keeps heat at the Roots, whereout this Kingdom is to spring in its various Properties. Which have Essential Virtue in them: For the Fountains from the God-head deep doth them still supply; till the Tree of the Kingdom comes to that high Degree, as to cover the whole Earth. So that the express Glory of the Trinity will then a shelter be to the Flock, who are to manage *Sion's* Kingdom. In whom God will Act all in all, So as no false Key can open this true *Sion*-Kingdom. But where the true Anointed of the *Father* are, there this Key will be given into their Hand, which shall decide all Controversy, that now is in the World. Though there be many such Assurancers and Pretenders to this Authority; yet none have found the right Key to enter in. For who is there, who can exert forth the Power of a *Godded-Christ*? Which is the signal Character and Mark, that shall be most surely impressed, to undeceive the Elect. For none else can Picture out the Life, and sound Power, of the only true God, *who IS, and none like him.* Now be looking out for this undeceivable Seal: and have Faith for it, and consider what will ripen you (who are the growing Plants here for.) It is it that ye may be over-spread with God's
Out-

Out-flowing *Christ*, as the All-acting Power,
that shall rest upon the pure in Spirit.

September 23. 1679.

The Hidden Plantation. A Transport.

THis Morning the Center-Spring drew me
into its own Deep. And my Spirit was
walking to and fro among another sort of In-
habitants, which I did know: And they dis-
coursed of things, that were beyond my Un-
derstanding, and in a Tongue I had no Know-
ledge of. At which I was amazed, how I
came there; being only a Stranger. And
would have passed away from them, but
they Greeted me with Lovely Countenances,
And by the motion they made towards me,
expressed their desire to detain me with them.
They had Tents and Tabernacles, out of
which they came, which moved like a Cloud,
that stood upon loosned Pillars, as their clear
Air. They were Amiable in their Appear-
ances, yet in Humane Figures, in White
Garments: But not Glorious; yet Clean and
Pure: But I still looked for the Glorified
Person, whom I knew, for him to appear:
else I knew not what I should do there. So
after

after a little space, I heard a Voice, which I understood, saying, *Know thou, this is another of my Sheepfolds, that have put off all Imperfection, they are my fellow Citizens. Be not shy of them: their Language thou must come to know in thy riper Age, as introverted into their pure Nature.* At which I was staid a while, till all did shut up again of this Principle, that was revealed to me.

September 25. 1679.

The Royal Progress.

BEing surrounded with a Purple Cloud, that dispers'd it self as a Mist, in which appeared a Throne, moving as upon Wheels of clear Amber, which descended out of this Cloud; behold, a Stately Chair within the Circle-Throne, and One sat there in a Glorious Figure, according to what I had formerly seen. And the Chariot ran so swift by me, passing out of sight, and I was troubled thereat. But there were some of its Royal Principalities, that were following, said, *Be not troubled, the Mighty Lord and King will come about again; he is gone the Circuit of this World Place, to gather his scattered Doves together, which have flown from one another, as*

not being known to each other. Then hereat I waited satisfiſſingly in my Spirit, till the Lord appeared again with a far greater Train, who came near, and the Chariot was made to ſtay. And out of his Mouth theſe Words came; I have been looking out for thoſe, that ſhall be added to what I have already began. Which is the Fountain-Light thou ſhalt ſee, and the Knowledge thereof will be revealed all fully to thee. I am to proſecute a great and marvelous Work, by ſuch, whom I ſhall make all meet, through the Fountain-deep of purifying Faith and Love. My Power muſt go forth to break up, and to Baptiſe with a Scarlet dye, that may hold out durably in ſuch, who are to repreſent me in a Sinleſs Humanity. For ſuch Officers and Miniſters ſhall be Eſtabliſhed under me, with whom I will be as in a ſpringing Omnipotency, to bring out my Wonderful Sion to ariſe, that hath lain under the Duſt. Theſe Words deliver out, where the pure in Spirit ſhall in like-Mindedneſſ agree with this Doctrine. Whereupon the Lord withdrew.

September 26.

September 26. 1679.

The Holy Island. A Transport.

THE Vision open'd again, where I was brought in amongst these Inhabitants, whose Language I could not understand. And the Lord appeared to me out of a Tabernacle, that stood upon a Cloud of Fire, more Glorious than any of the other, which I saw there. And I was turn'd as into a little Child, that could neither go nor speak, but carried in the Arms of one of these, who were come up to their full stature. Who brought and laid me in one of their Goodly Tents, where I was minstred to, by the Nursing Father of my Spirit, that fed me with a whitestreaming Breath from his own Mouth. Whereby I had open'd in me an understanding deep in Knowledge: though Dumb and could not speak, yet I comprehended this Mystery, that I was here to be learn'd, and brought up among these, who were compleated. For so my Lord did signifie unto me, That these only were all little Children, that were now come up to the Resurrection-degree; and were skil'd in the *Paradiseical Philosophy*, profound Magicians, that could work

in the very Wisdom and Power of their Creator. What ever *Christ* the Lord did, they could do. Transfiguring themselves from what they appear'd at one time, putting on a far more splendidous Cloathing, like to the Glory of the Lord. Who did further Commune with me, concerning my coming hither, to know a Resurrection-Birth. Which converts all of the Dead Body of Sin in those, who have been Baptized with *Christ* in his Death, into a Life of Child-like Innocency, that derives its new Creaturely Being from the contracted Matter of the Deity and Humanity, which is its risen Body or Birth. Now the Lord made out to me, that the Wisdom and Power of the *Holy Ghost*, though inherently growing up in this Birth, yet veils and hides himself, as contented to be under the consideration of Infancy, to give way for the more grown State, that he may then rise to supply all Defects, and to manifest that this is the true Birth of the Resurrection, that is to be numbred among the first Born from the Dead.

O Blessing and high Praise, with exulting Joy be given, where-ever this Child is Born, to be taught and brought up among these Fellow-Citizens, to understand and act all Magically, as from the Spring of the *Holy Ghost*: which is All here in this Government. As it was evidently given me to hear, and see,

fee, which cannot be set forth in order, according to its own generating property, which is constantly in a new Motion. O here are those rising Glories, that evermore entertain us with Pleasure: which are so delightful in Species, that I out of the Dumb silence came to ask, *What Orb this was, and whether an abiding might not be here?*

To which I had this reply, the Child-like State is making way for it, for Wisdom's Love will most naturally bring up hereunto, and will exalt all those, who can come to be thus little and low in their own selves. O Dear Lord, let the strong Might of thy Hand fashion us into this little Stature, that all our growth may be in Thee, till we may know the full Stature of a risen Body, for Projection of Divine Philosophy. Then will thy Kingdom appear in its high Manifestation: Which cannot be, till we all be true Adeptists, to go on Triumphingly in this working Power. *Lord Jesus, let us be named here by therefore it, who have been expecting this Resurrection, in order to all of this Glory.*

September 27. 1679.

*A Prophecy concerning the approaching
Manifestation of this Blessed Island.*

BEing inquisitive with my Lord, what this HOLY ISLAND was, where such working Powers in the manifold Wisdom are known, yet being in a shut up Principle, and yet are acting in the Resurrection-State; I moved to be satisfied, *Why it was shewn to me? and what should be the Benefit? and what use I should hereof make,* being entred into the Child-like State?

The Answer was secret and deep, and must for a while lie hid in the Abyssal Deep; till Wisdom's Day break up more clear. Then these Mystical Workers shall be more fully revealed. Because it will become the lot of some, who are in the Birth of the Resurrection, to take their Degrees, and be Secluses among these high Magusses. For whose sake this Gate hath been open'd, that they may have hopes to Exercise here among such, the same Divine Science: And to be as little Children; who are of another Sinless Birth; as having left behind, under the Tomb-Stone of Death, all of the Serpent's subtlety, so
as

as never more to rise, to prevent this Resurrection-Ascent. For this end I was brought to view, and see this unknown Habitation, where all in the liberty could act, and work in the Power of the Holy Majesty. Which was all-pleasant to behold. And the Lord did assure me, That no less was intended for them in this present World, who shall break through the grand Center, into the birth-Resurrection: They shall be of the same Corporation, to renew such a Face of Glory upon this Earth, that shall cover the Curse, that Sinners had brought in. This was sent forth, as an only Word of Hope and Consolation to the Lord's Babes and Sucklings.

Thus much the Holy One hath permitted should be known at present: What is more secret must be reserved, till the Clouds are more broken away from this new risen Day. The only thing we are to do, is to follow what is rising in the Cradle of the Humanity, in which we may safely be rocked in Love-slumbers, in order to a more perfect Degree, (which hath been here in part revealed) according to all this working Mystery in *Wisdom's* Pentecost-Day.

Now, what have I more to ask, O Great Master of these high Magicians, but to lull us into such a Magical Trance, as we come likewise for to act and do such Mighty Wonders in this Earth. Greater Glory to thee

O Father cannot be, then to Personate out Lord Jesus on the Earth, and to shew forth his Rising Life in us. Such powerful Agents thou wilt have, whom thou wilt unite in the Circle-Ring of unfeigned tried Love. Of which let us, who are known to each other, find such Grace with thee, as to be numbred among these. Now Seal this thy *Amen* in each of us.

[Here now followeth the manner of *Sealing* accordingly, for so High a Degree as to Personate the Lord Jesus on the Earth, by shewing forth his Risen Life, in Acts of Majesty, with these Holy and Divine Magicians. Which is a most deep and wonderful Opening, of an Unutterably Glorious Centre : which lasted for many Days. Nothing ever like to it was before seen by this Translated Spirit.]

September 28. 1679.

The Immense Gulf of the Deity.

I Still enjoy great freedom of Personal Communion Ministred in such a way, as if I were translated into the very bright Body of his Glory. O the Streams of bright Silver Light, shining round my Internal Habitation ! In which Light, I was brought to see

a Caldron, that was fixed most deep, the Metall was as fix'd Gold. O what was here discover'd, but a bottomless Gulf, out of which did open such a mix'd transparent Matter, that sparkled so flamingly, as I can find no Similitude in this World to compare it to, but what is far beneath ! Only a cluster of all Rich set Stones, that cannot be named for Colour and Variety, may somewhat resemble this Cœlestial Source, that by reason of its Strength and High Spirit, was continually working in its self, in a boundless motion. At which sight, I was not a little refreshed : For I was brought to a stand at the very brim, and did look into it, where I did see a wonderful mingled Clarity, which sent out such strong Perfumes, as vivified me throughout. Then turning about, I did see the Lord, who said to me, *Dost thou comprehend what is Manifest here ?* No, my Lord, it is too deep for me, the Glory is not to be fathomed, which floweth here. *Thou hast indeed spoken Truth : For it is the immense Gulf, from which Matter, all working Powers do proceed. All the risen Ones in me are to be Baptized here, that they may appear in my Likeness. For know this is the Golden Mint, out from which perfect Spirits are Generated, to take their Ascent, to be ever with me. This is a great Mystery.*

September 29.

September 29. 1679.

*A further Manifestation of the Same: Or,
the Golden Mint.*

THE Internal Sight of this Rich working Gulf is still kept up in its Idea, so as I could not but dive, and make further inquiry. For surely it was no less, than the working Source of the infinite God, as the unknown Matter of a flowing Deity, who only can comprehend it self. For though our Spirits may, as consider'd, Abstract and Pure have their Birth out hence, yet none can make out the wonderful Matter of their Original.

Now I was brought to this marvellous and pretious Deep to know, what was hereby to be understood beyond, what hath been express'd. For the sparkling Glory is still before me, shewing it self now again, as a burning flowing Liquor, mix'd with all transparent Colours, so transcending, as if Rubies, Saphires, Diamonds, Jasper, Onyx and Crystal were incorporated into one Matter, flaming out in one uncessant motion very Splendorous.

Upon my further inquiry into this wonderful

derful Gulf, the Lord drew nigh, and did me further inform; That I had seen the very Original of the Deity. And that out of this Working Source was all Worlds produced, that now are existing in their various Sphears, known and unknown with all the Spirits in Bodies Cœlestial, Angelical, and Terrestrial, as what is proper to each Orb to move in.

But this is not all; said my Lord, why this was made obvious to thy Sight, but that some Being fit might be renewed herefrom: according to what is needful to Spirits, that have proceeded here out, and are come into a State of Degeneration. And as to the *Original Being*, though now limited and depraved of that primary Excellency, that proceeded out of this All-Spiritual Composition, that is not to be comprehended: Only let this be understood and received by thee, that into this *God head Gulf*, it is all necessary thou shouldst be plunged, that all Relapses may be restored to their perfect Spirituality.

This will be the Golden Dip, that will do a Cure all at once. It is the running of a defaulted Spirit all new. All the former Baptizings you have gone through for purifying have but made ready for this, that is more highly Virtual. All former Washings have somewhat of this old Birth-Complexion left

left behind: This will give such a deep tinge of Spirit, as will never more decay. Ye may venture it in what World ye will; it can abide all Probation: Because Corruptibility is all exhausted. And it is become a Spirit, all run through with the sparkling Life of the Deity.

At which I replied, O my Lord, this is a new and wonderful Plunging: How shall it be accomplished? My Spirit hereat is overwhelmed.

Whereupon this Word did drop in: To you, who Hope, Believe, and wait for its fulfilling, the Rising Life will hither bring: And will give a full renewing, such as hath not yet been. Attend the working Motion of it, as quitting all Dead Pollutions, that would stop this Golden *Mint* from running. Only new *Coin'd* Spirits, that can appear again in their God-like Nature and Property, to manifest what this true *Gilead-Balsam* hath done in such, who have been Anointed with this Spicy *Elixir*, that doth give Soundness to all defects.

O my Lord, I do believe one Drop hereof is sufficient to bring up a new Life, and a Spiritual freshness upon what is decay'd in the Patients. We will wait till thou, O dear Jesus shall dip thy Hand, and herefrom sprinkle thy meek Lambs.

This most Glorious and Central Presentation

tion to the Spirit of such an Immense Infinite Gulf of Majesty, continued by Intervals, to the middle of the next *Month*. But here is a great and mighty Loss; what follow'd hereupon, during this space, being not to be found, either in the Originals, or in the Copy. And the Dear Instrument that is made use of, and was rapt up into in her Spirit, has so great a Dread upon her, when she recollects the same, as she fears mightily, lest she should mistake, or add any thing to what was then Revealed; if she should go about to recover the same, unless it would open again of its own accord, by the Over-shadowing of the Bright Body. Yet so much as she can clearly remember of it, she doth Declare thus.

‘ This Transparent Gulf did open a third
 ‘ Time, and I was call'd to wait upon the
 ‘ rising of the most Dreadful, yet most plea-
 ‘ sant and glorious Streaming of the Godhead-
 ‘ Deep. Yet no Possibility did I see to get
 ‘ plunged hereinto. But I remember that
 ‘ while I sat, (as the Impotent Man at the
 ‘ Pool,) demuring in my self how it should
 ‘ be, out of this Gulf, there arose up the
 ‘ Glorified Humanity of the LORD JESUS,
 ‘ who took hold of me, and said, Behold,
 ‘ I will Glorify thee with the Glory that thou
 ‘ hast seen. Whereupon I felt my Spirit to
 ‘ be caught away and as absorpt herein. And
 ‘ yet

‘ yet after a while, I felt my self again re-
 ‘ turn’d into the Elementary Body, but much
 ‘ more cleared and refined; being made more
 ‘ ready and active, to serve in the high and
 ‘ holy Order of the Magical Children in
 ‘ *wisdom's Kingdom.*

‘ Then was I further informed by the Lord,
 ‘ how this all-pretious, all-sparkling Gulf
 ‘ was to shed forth its Seed upon a New
 ‘ Earth, in some Persons known by Name,
 ‘ and suited out for it; as the Seed of
 ‘ Bdellium and of the Onyx Stone was sown
 ‘ in *Paradise.* Much more was here disco-
 ‘ vered to my Spirit, which I cannot recol-
 ‘ lect now after so many Years past, the
 ‘ Manuscript thereof, with many others of my
 ‘ Writings being utterly lost. But this re-
 ‘ mains fresh in my Memory.

Also, it is now further brought to my
 Mind, how that among several other Pas-
 sages of high Import: It was said, that the
 sowing out of this Gulf should bring forth
 a New Spiritual and Angelical Generation,
 who should stand up upon the Earth, as the
 Witnesses of God, in a bright Clarity, an-
 swerable to the matter of the Precious Stones.

October 14.

October 14. 1679.

There is no end of the God-head Gulf,
 that opens it self in its renewed Springs.
 Sure some pretious hidden Thing, that would
 now be brought forth into Manifestation,
 and therefore throws up as a working Sea,
 all of the least Impurity, that would mix in
 us with Christ's raised Humanity. The Na-
 ture of which is as a Boiling Deep, that is
 always Clarifying it self, refining every earth-
 Essence, that riseth against it, and thus I
 find the strong working Tide is of this Effect,
 and force to keep all clear and free. For
 what is to go forth, is an undefiled Virgin,
 that has escaped the more inward Baits, (tho'
 they may look as Fair as the first tempting
 Tree.) For the second *Adam* being born in us,
 doth through all of the Serpent's Wiles
 see, and give a Love Caution to prevent a
 second Relapse. And how is this to be con-
 firmed, but by a perfect new Formation, out
 from the deep Center of pure *Eternal* Na-
 ture, which is wholly guarded and kept by
 the Globe-Eye of the Deity, that designs to
 bring the *Rose* and *Lily* into a bodily Manifesta-
 tion, with all the the potent Adorning Gifts
 and Powers, which may illustrate, who are
 the

the only Anointed Christs: First in Bodies Terrestrial, then Cœlestial. For this hath been signified unto me; by the now Glorified Person Jesus, the Lord, whose Divine Body has fill'd me after such a manner, as for some certain Seasons, I have known little or nothing of the motion of Sin, in the Body of my Flesh. And when it happens thus to be, the very Glory goeth forth, and figures it self Personally, that I do behold Perfpicuously, the Godded Christ in a bright Body of Glory, as if he shooted himself through me, in a glance of Great Majesty. So that the Organ of my Sight, is the Eye of his own Light within me. And indeed, it is an unutterable pleasant Species, and joyous Feeling all at once. And greater is the Benefit of his Inbreathing Word, that runneth through as a Fiery Stream: Which is the Spring of Revelation, encreasing the Stock of Wisdom and Knowledge, as from the Treasury of God's Deep. Upon which a Sealed Mountain hath been of late Ages, but the bright *Jasper-Stone* is rising: and breaking through in some few, who are to be Angel-Stars in his Right Hand.

October 16.

October 16. 1679.

THE Glorious Personality taketh all care, to leave an impression of Spirituality; diffusing it self as a clear Heat from his inward Body with the Cœlestial Dews. Which sets such a Heavenly Gloss, upon the whole Frame of the inward Mind, that it well knows what is done to it, which lifts up that, which was sunk and bowed under: But the perpetual sparkling Regenerating Powers, that run through every part, (as a wash of Molten Gold) maintains the Royal Seat, for the holy Being to fill it with his more Lustrous Presence. O great Felicity of this kind is enjoy'd in Vessels, that are under these Purifyings! What may it not produce in reference to the highest and greatest Good? Which it is given us to expect somewhat of, as a sure Earnest.

I must soberly Declare, out of the appearance of all self Ostentation, which this springing Love and Life hath deliver'd me from, into that solid Ground of Grace, wherein I stand; (So that what I write, it is by the driving Hand, for the Life's refreshing of such, whom God hereby may touch, and press in with the like Fiery Breath, which

Q has

has so often pierced me :) That which I now have further to Reveal, which indeed I would have concealed, but the most Holy did move in me for Publication, that in its time might be useful.

The thing that was Revealed to me, was from a very pretious Deep, which was not by Vision, but by *Essential* seeing, knowing, and feeling. For the Lord doth now actually fashion, and work Magically through That, which is a prepared Subject : to raise what he has to do in the *Essential* Body, which is the Foundation for the Glorious Restoration, Which hath been so long kept back, and not wrought through, for the way has been hid very much to the Master Builders, so as they could not give the true Model. But now Christ the Lord has taken the Golden *Line* into his Hand, to square and measure for Breadth, Height, and Depth the holy *Place* where the Glory shall arise as a bright Cloud, that will make all within and without to Shine, as it is in the Cœlestial World. And powerfully do drive this on in the most inward Ground, wherein I have of late more eminently felt somewhat, as a flig Bird in the Center of my Heart. Which moved me to an Inquiry, what it was that so lively stirred there : for it never springs, but there is shed in more abundant Light, Peace, and Joy, so exceeding refreshing it is.

Where-

Whereupon the Secret of it was Revealed to me, from the bright Glory, under the Shade of my Humanity, saying, What thou feelest is a sacred thing, which has its beginning from *Eternal Nature*, and now become an out-breathed Life, that shall fill and act the Heavenly Body, that shall grow together with it, and be Cherished with the clear Rays; till Strong and Mighty to break the Bounds of *limited Nature*, which as a Tower shall fall before it.

This consider, and know the value of it, for it is the Birth of the *Holy Ghost*: Of which be watchful and careful. Call up the Spirit of Love and Faith, for its Defensive Guard: And be sure not to move out of the Circle of Humility. For without that Circle stands all subtle Supplanters. For, although it hath its Birth from its own Principle, yet it is so encompassed with this Out-birth. Which has a perpetual Enmity to the Ghostly Conception: Knowing well that the whole Ground Work lieth herein, for a real and full Christ-formation, to accomplishing the fore-ordained Mystery. The Manifestation of which is reserved till the *Golden Cloud* doth break into the Reign of the *Holy Ghost*.

Take this further from the Lord, whoever of a Trine shall agree, to wait for this Overshadowing Hour to be fill'd with the

Birth of Power, let them secure their own Temple-House throughout, and come together with the highest Love-accord, not bearing or enduring the least Dissenting Thought. O my Spirit seeketh such, that yet we may see the Kingdom of Love uppermost: O great God of Love, let this thy Fountain run, especially where thy Light is revealed. Gather in, and add those unto us, who shall Travel with us for this Ghostly Birth in the Nuptial way, which the Anointed of God hath described. Oh! my Spirit walketh and watcheth in the Garden-valley, where I hear the Voice of the (now returning) Bridegroom; calling his Lilys and Roses to be planted together, in the unfathomable Purity, and Love-unity. Ah my Lord! Confirm this Petition with thy Holy Ghostly Birth.

This Prayer being Heard, and Accepted, there was an Excitement for this very end, to go forth in this Ministration more publickly; by sending abroad, to the Hidden and Dispersed Stones, Elected in God for the Glory of the *New Jerusalem*, an *Essay* of what had been seen, felt, and heard in this high Conversation with the Glorified Personality of the Lord Jesus, the Head Foundation-Stone. And this was inscrib'd the *Revelation of Revelations*, which from this very Day began to be open'd in the Internal Heavens; for a
more

more immediate Communication to some Chosen Ones, that were to be made Partakers of the Prerogatives and Immunities therein mention'd, as the First Fruits of the same. There was then a particular Charge given from the Fiery Breath of the Holy Spirit, for this Publication: that so others might be added to this secret Number; and the *Lilies* and the *Roses* might be called together, into the *Garden of the Valley*, by the Voice of the Bridegroom. And his Word hath not been without the Promised Effect; he having indeed followed, and greatly Blessed the same to many Souls, that sincerely seek the Wisdom which is from Above.

November.

THE Patterns of the *New Jerusalem* City descended out of the Heavens, and the manner of its future Manifestation upon the Earth was Marvelously exhibited. Rev. p. 4, 5, 6, 7, 8, 9.

December.

THE Seven Seals were shewn in Vision, and were successively open'd by the Spirit of the Lamb. And after the opening of

the Seven Seals, the Voices of the Seven Thunders were also Unseal'd, and expressed to the Spirit of the Soul, according to the Number and Quality of its several Properties, *Rev. Rev. p. 9.*

Divine Openings of the Year
MDCLXXX.

January.

THE Seven Powers, and Properties of the Holy Ghost were manifested in a Spiritual Transportation; to make way for the Reign of Christ in Personal Power and Glory: with a most deep Discovery, concerning the Virgin Nativity of Divine *Wisdom.* *Rev. Rev. p. 29.*

February.

AN Exposition was given of the Twelve Gates of the *New Jerusalem*, or the Magical Gates of Wisdom: which are of very great Consideration. They are to be Studied by every Child of Hers, that seeks to attain her Wonderful *Pearl*: Being that *Stone* which is rejected by the Wise Men of this World. The

The Five first of these Gates were numbred according to the Five Supersensual Organical Faculties, corresponding with the Outward, and opening all manner of Objects sensible in the Light-World, such as, 1. All goodly and pleasant Sights, both in the Heights and in the Depths. 2. Eccho's Voices, and Sounds most agreeable to the Virgin-Ear. 3. High scented Perfumes, and ravishing Odours. 4. The Ambrosial Fruits of the Tree of Life, and Quintessential Bread and Wine, Oil and Honey. 5. *Breath, Spirit, Fire and Air*, from the Paradisical and *Mount-Sion* Sphears. The Seven remaining ones are these. 6. The Gate of *Abnegation*: which in order is to be the First of all the Twelve. 7. The *Wrestling* Gate. 8. The Gate of *Translation*. 9. The *Bountiful* Gate. 10. The Gate of *Wisdom's Factory*. 11. The *Transferring* Gate. 12. The Gate of *Projection*. Rev. Rev. p. 41.

March.

THE *Globe-Eye* of Eternity manifesting it self, did discover to *Wisdom's* Disciples, what way they were to ascend up to it, and so to become Magicians in the Power, and Property of the Holy Ghost. And in this *Eye* it was discern'd. 1. *Wherein* the true Divine Magick doth consist. 2. *By whom* it is to be Acted forth on the Earth. 3. *How*, and

and after what manner this is to be done?
And 4. for what *Ends*. *Rev. Rev.* p. 56.

April.

THE *Glassy Sea* of the Seven United Properties of pure Eternal Nature, did open it self most powerfully, as a Sea of Fire of Life mingled with Water of Life: and reveal great Things, and deep Things, concerning the Throne of CHRIST in Renewed Nature. This came to pass in the midst of the most deep and piercing Afflictions that ever this Author had Endured: And which are indeed exquisitely piercing, not only the Flesh, but the Spirit also. Wherefore the Enjoyments of this Translated Spirit were proportionably greatned, renewing a perpetual Spring of Joy, from the Throne of the Majesty, pitched as in the Centre of the Heart of JESUS, in Conjunction with that of the Creature. Whence the half of what was then enjoyed was not possible to be expressed, *Rev. Rev.* p. 69.

Part

Part of what was there omitted, take as follows.

April 14. 1680.

THE Springs from the *Glassy Sea*, which were all fiery, I did most pleasantly feel. O what a flowing Tide of Spirit was at this Season witnessed, that gave healing to every Organical Faculty, to make them Sound, Serene, and Perfect: And that in the midst of all the dissatisfaction I had lately met withal, from Objects and Things Without. This River of Joy and Peace was sent into me, to swallow up all that might disquiet; as a signal Trophy of Victory. The *Peace of God* which none can understand, (but those who have it shed into their Souls) was now known: Though the Evil One had so acted his part, as to have taken it away, if it were possible. What I was now made to know, I cannot make known to any, who are yet in the weakness of the Flesh. But this I shall in short aver, that I felt the Deity to arise, as a *Molten Sea* of Transparency. This was a God-over-runing with a glowing Stream. Indeed Voices and Seraphims; Sounds and Lightnings; Tastings, Feelings, and Spicy Scents broke all in at once; which was
named

named to be the True and Essential *Seasoning* of a Vessel, that hath held out, without Cracking, in the Fiery Trials. This was the Pledge, and present Reward for what new Assaults I had encountred with, which only my God alone was privy to.

April 18. 1680.

BEING made to recollect, and call over the Ministration, that I have been under these Eight Years, in the Life of Vision, and Divine Openings, and Revelations, which have still followed me as the sown Seed of the Eternal Deity, that hath taken deep root; now I am come to witness the most plentiful Flowing of the *Glassy Sea*, for the bringing up a most Rich and Fruitful Plantation, in which God doth walk, as in a renewed Paradise of great Joy, and repassing Delight, in pleasant connexion and Fellowship within the very Circle-Throne of his Presence. And I am given to see a very hopeful Crop that hath covered the whole face of my Earth, which by the Holy Unction is renewed, and become hereby a fat increasing Soil, that lieth under the overshadowing heat of the Outstreaming Sun, which goeth not down by Day nor Night. So that I am now given to hope, that all is Ripening apace, which hath lived out the

the several hard Winter-Seasons, that I have been under trial in: And what there hath been of these nipping and cold Storms, which I feared would have kept back the holy pretious Grain from Rising, hath concurred to drive it forward; even into a very Strong Body, that multiplies for diversities of Gifts and Powers. Which I find eminent, potent, and prevalent, for the Kingdoms raising and Essential Establishing.

For there is no way now but for its working through, to overcome all Violence which it hath suffer'd under. No longer delay admitted in my Case is to be, but speedily to lay hold on the Scepter of God's all-ruling Power; which may trample down all creaturely and worldly Strength. Which, while my Spirit is now in most close and private conjunction with *Christ* my Throne-Prince, I am made for to attempt. I have been too long affrighted by ravenous Beasts, that have stood on this side, and on that hand, to dare me out, and stop my way up with Thorny Cares. But mounted now I am, in Spirit, upon the Lamb's White Throne, where I will my Dominion hold, until, in very deed all things shall be put under. I am resolved at present to prove the faithful Word of Truth; as I have been proved by it. For proved have I been by the long patient holding out in Faith and Hope, to see the

the expected End for what I have been made to believe, and Wait on, the Everlasting *JEHOVAH* to bring about; having struck such an Anchor-hold on that Mighty Name, as I have no fear that I shall come off with Disgrace or Shame. The most Holy One hath given me to take notice, and observe that I am for a known time, call'd to be Alone from all other Spirits; No one yet so hewn out from the Mountain Great, or Polished is, as in all things to agree, or answer to this Peculiar Way and Ministration that I am bound in.

April 19.

NOW the next Day this most highly favoured Soul had all advantage of a most intimate Communion and Freedom with her Lord, whom she felt and possess'd as her *Superiour self*, distinct from that Earthly and *Natural self*, to which trouble and perplexity is incident; fully bearing Witness to the Truth of that Word, *In the World ye have Tribulation, but in ME ye have Peace.* Whence she was taught the Truth of this Axiom (in a manner beyond what Words can express) *Whoever remains in the Selfhood (or Propriety) can never be void of Trouble and Perplexity, as to God; though they may enjoy a flattering Peace,*
suitable

suitable to their own Selfhood, (or Propriety) from the World. And the Wise in Heart will therefore prefer a Crucified and Suffering CHRIST, under all reproach and ignominy with his Nature planted in them of Peace, Purity, and Righteousness: before all the Glories and Poms of a Kings Court. Which are most trifling and inconsiderable, when compared with those Seraphical Enjoyments and exuberant Glories that are perceived by the Conquerours standing upon the Sea of Glass. Which was at this time open'd, sensibly overflowing all the Properties of the Soul, as with a soft Oily Fire.

Apr il 20.

The same Communion still Continued.

I Do lie at the Foot of the Everlasting burning Mount, for the more full Run of all kind of Blessing. The Lord hath chosen me to move in a particular Sphear: His hand strongly driveth on, for the accomplishing the full grown Age of the Heir, to whom all the Riches of the Kingdom doth belong. I do see how suddenly shot up in a most Excellent stature he is, with all high and worthy Accomplishments, meetly qualified for the Trust of a Kingly Government. Now he that ruleth

ruleth with God will be found Meek, Just, and Merciful; Yea, also Wise, Potent, and Courageous, to maintain and defend his Princely Throne, and Royalty, in glorious shining Righteousness. Where then the Seed of the Kingdom is thus in a substantial Bodily Stature sprung up, we need not question the being put into a present possession of Dominion. For the Great and Mighty God, who alone anointeth his own Kings, foresees, and well knows what manner of Spirits they are of: and whether, or no, his Heart may rest in them for Rule and Government. This must be at the first well managed, and Power put into Execution, in their own inward Realm, according to an high and heavenly Order. Which *Solomon* was a great Type of, in his Day: All Nations admired, feared, and magnified his wise Government; so it will be evident again. Where Christ is come to pitch his Throne to Reign, a most comely Order we shall see, excellent Majesty will be added, with Riches, and Honour, and increase of all good things suitable to the Degree and Nature of Christ the Lord's Princely Dignity. Such an out-spreading of Power, Purity, and Righteousness thou art coming in Thine to be, O Great *Immanuel*. Therefore my Heart and Soul do leap, and spring.

Here:

Hereupon follows what is recorded in the *Essay of the Revelation of Revelations* p. 71. beginning, *Since my Apartment, &c.* The which was upon the 24th of this Month experimented and enjoyed.

May.

IN this Month the Divine Openings of the Reign, and Kingdom of the *Love*, that is, of *Philadelphia* now arising, were showered down, for an Universal Benefit. See *Rev. Rev.* p. 75. to 97. But what is not there inserted, take here as follows.

May 24. 1680.

THE Wretched *Self-Love* in its now Degenerated Birth, has eaten out, and made *God's Love* to dye away. But here I met with a Cry, and Eccho in my Ear, saying, What is yet then further to be done, to raise up this perfect Degree of *Love*, 'as it was in its primacy Day, before *Cain* did it slay? For sure I am, the Friends of the Bridegroom will not stick at any price, so as they may purchase this great Prize. It is a well fitted saying of our Lord, for this our purpose, Old Bottles cannot bear, nor contain

tain this strong high-Spirited Wine of Love. Upon which Similitude, the Holy One doth give out his own Spiritual Meaning, which in that Day could not be born otherwise, than Parabolically. The throughout New Speed was not so readily received or understood. How many Generations hath it been a driving on, and to this Day not wrought through? Well, but it is to be done, and where, and how shall it come to be perfected? The Place is here in this visible Region, upon the fallen relapsed Inhabitants in it: For Generations shall not always and for ever pass away, before they do obtain the *perfect Thing*, that may them make again Angelical. Next it is here to be made out, *how shall this come to pass?* For this a trying Question is put not by me, but by the Lamb that sitteth upon *Love's Throne*, to such, who are in vehement Thirst to drink of this Wine of Love, that is refined from all Dregs and Lees, that doth quench the vigorous Spirit of it: The Question is this, whether or no, ye be made wholly, free, and consonant in your Wills, *to have the Old Bottles all broken away*, which are of so course, vile, and earthly a Matter, that though it may be plaistered over with a finer Metail; yet brickle and unstable, and not able to endure the Probation, without cracks and flaws, upon the Trial-making. Such as this, is
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the matter, and consistency of our first Birth; in the mixed part of Good and Evil: *Leaking* Vessels, that cannot hold out the virtual Juice of the Spirit. Upon which Consideration, let it not seem Grievous to any, that would contain the Love-inspiring Wine, for to yield and offer up these old Forms of Nature. Wherein all the Evil seducing Spirits had their goings in and out, so bringing in the infecting Leprosie; that cannot be got out, but by *breaking down the Walls* of the Soul's *House*, that so it may come to make its naked escape out thence.

Obj. But here another Question may arise upon the other, as thus: *Admit that holy Souls are made sensible, how the Case is with them, as imprison'd in an earthen Pitcher, that is black and all deformed, how may this New Thing be effected?* We here do not mean only the outward form of Flesh, but the earthly Thoughts of the Cogitative Mind: Therein lieth the Leprosie that spoileth and infecteth. If there were but Soundness in that, the other would be no impediment, though an Image of Mortality.

But now to come to such, as are made all free and willing to have their Old Bottles made new, *How may it be accomplished?* Seeing the earthly Essence is an inherent Essence, which clings so fast to the Eternal Spirit, that it knows not how to get free from it. It grows up with it, from the first enkindling

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of Life: else it had been an easie Cure, if the Sin of Earthlines had not open'd it self, from the very Birth of the Soul; and if it had not been nourished, and brought up therein, during its Minority among such like, as are found in a lapsed Life. So as it hath been as an unversal Periwasion, that it must continue as unavoidable, till the Body breaks away by Death. And so by this false thing received in, the Sin of Earthlines hath been indulged.

But we are now made to know another more Sound and Everlasting Gospel, by which Sin with its Earthlines, must come unto its final End, as incredible as it seems to be: And in such Souls as do disgust, and abnegate, that very earthly Life-Being, when any Relicks of the earthly Sinfulness is stirring. For where-ever such a perfect Enmity unto it is found, this is one sure Ground of its rooting out. But this is not all: This does but make way for the Greater, as we have known in our particular Case, that for some Years together have been in the continual War, and struggle against the earthly Worldlines of this Terrene Principle, with an irreconcilableness to the nature of it. Yet this would not do, until the Alabaster Box of the Love-Ointment was broken up, and did run all free, and thereby the Heavenly Life of Love conquer'd the Earthly, its contrariety. This
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is indeed a full curing Balsam, that makes the Strivings to cease; changing Corruptibility into Incorruptibility.

A very worthy Instance, for the confirming of this Experience, is that Woman mention'd in the Gospel, at which the Righteous Pharisees noted her for a great Sinner, questioning the Lord's Spirit of discerning; saying, *If this Man was a Prophet, he would have known what manner of Woman this is that toucheth him.* But the Lord Christ soon quell'd, and answer'd this their Suspicion, and Misjudgment concerning her. Who well knew, that Love had constrain'd her to come in unto him, as believing her Soul's Cure, would be effected thereby. The very melting Power of Love dissolved her very Soul, that she poured it out, as she visibly did the Ointment. So that the Lord was indeed touch'd with the Flame of her strong scented Ointment of Love, being so exceedingly affected, and well pleased therewithal, as to prefer and own it above and before all the Festival Entertainment of *Simon* the great Pharisee. And therefore he *at once* remitted all her Sins, because she *loved much*. So reciprocally the Anointing Scent was felt in his Blood for cleansing, that her Love might always spring in a pure degree. So as now herefrom, it may be truly asserted, that nothing is so strong and forcible to rid, and work out the

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grand Trouble of the Soul's Joy and Peace, (which is the Sin and the Earthliness) as the abounding of Love's outflowings.

But it may be said, This doth not Answer the great Query, how it is with those that are made all willing to have their old Bottles broken to pieces, for the vehement desire they have to be fill'd with this Love-Wine.

It is true, many may seek and strive, and yet not obtain it. Now, what is to be done in such a Case? Why, true it is, Love cannot be a forced thing. It is a free begotten Spirit, according to the Will and Pleasure of the Deity; we must Concentrate it there. But then we may find out its Birth, if we do search diligently in Love's Originality within our selves; for we live, move, and have our Eternal Spiritual Being from it. And for as much as the first Matter and Ground of it lies deep, and secret in the Root-Essence of the Soul, therefrom it is to be rais'd up, and that some times by its own Life, as its own Operator: which drives out into a sweet pleasant Inflammation, which is felt, and does feed the Soul's Spirit as it retires into it. Avoiding all the Hellish Smoke of all Anguish and Bitterness, and of all worldly choaking Smothers, and chilling Damps, which make this pure thing, after its Rising to sink down again, and then great loss and suffering is known: When Love is kept down,
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all the *Babylonish* Kingdom gets up, with the Hellish; and they make great Confusion. Therefore receive this Counsel from Christ, who is grown up an Elder in us in the Love: Observe first, and judge it absolutely expedient to retain Christ the Essential Love, as the only Good and Excellency, ever in the Eye of the Heart. Beholding and seeing that infinite, aimable Goodness, that is all provoking unto Love, stirring up all Motives hereunto. Which are so numerous in the Love-Deity, that we need not suffer Famine, or be starved for want of Matter to feed upon. Not only consider'd, as a great Almighty, Magnificent God, as abstracted in himself out of Eternal Nature; but as introduced into it, and as he hath reveal'd himself in our natural Humanity, in which all of Love is manifested, to multiply into manifold Vertues and Glories, covering a multitude of Sins: So as when Inquisition is made, there shall be none found; for Love will drown all of them.

June.

IN this Month the Order of the *Melchizedek* Priesthood, and of the Heavenly Tabernacle, was in Spirit exhibited, and Revealed.

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See Rev. Rev. p. 99. to the end. Which Book containeth in it the Process of Nine Months.

June 28. 1680.

The Standard.

I Had some impatient Workings in my Mind, that all those high revealed Things might have their End and Consummation. For which I wept and mourned before the Lord, and was in an inward Soul-Passion, dissatisfi'd as *Abraham* was, though God talk'd very familiarly with him, and shewed him what he should possess, and the Abundance of Goodness that was to be extended; yet all this did not quiet *Abraham's* Spirit, until God gave him an *Isaac*, the Fruit of Faith, *What; saith he, wilt thou give me, seeing I go Childless?* Such a kind of pressing eagerness I found upon me, with respect to all these great Promises, and deep Discoveries, and daily Appearances of my LORD: And the pleasant Immersements that I do enjoy, could not appease my Spirit. I lacked to see the Life-Fruit to spring forth from the Dead Body, and that might take up all, in an actual Inheritance, to the very utmost latitude that in the Heavens and Earth contained are.

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But unto this, said the Breathing Word, It can never reach, till over-run ye have all home-bred and visible Enemies, that from the relapsed Senses do spring up. Now set upon the Practice of this very Thing: And ye will be more potent than all Earthly Kings. As for thee, Go thou on, to attain Faith's Conquest for thy self, then mayest thou lead on the Rear of the rest, who but young in the Exercise of this Life are. Know thou the Great General of Faith's living Inhabitants. Do thou his Trumpet sound, *Who under Him will a Captain of Fifties, and of Hundreds, and of Thousands be, let them come to the now lifted up STANDARD: and their Valour shew, by Renouncing all things of the Beast's Kingdom here Below.* The LAMB of God, that Great General is, that now the Standard of his Spirit doth lift up. Do thou come under it; and mounted be upon the * *Flying Horse*, with the Conquering Bow of Faith in thy Hand, that may invisible Arrows let fly Here and There: that may All powerful be, and yet none (that in Mortal Sense do live) may see from whence they be. This is the way to subdue the Earth wonderfully under thee.

* See July 5. 1675. And compare what is here Recorded with a Consist in Spirit of the same kind of This, about that very time, and a little before. But more particularly, the Word of Variance that was given precisely upon the 25th of June: To which this is at the Close of the part.

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July 5.

July 5.

The Expert Fencer.

HAVING had some great Encounter against the Working Sourfe of Sense in my self, that very hard opposed me in the Operation of Faith; the Weight that I did feel, treading down the Spirit, that over all should *Mount and Fly*. Now an inward Fight for some time I was engag'd in, and upon a real actual exercise of Spiritual Weapons: Fencing on this hand, and on that, to save the vital Part of Faith, which struck at was by all the Force, and Power, that the Seven-headed Monster could raise, to bear down the Superfensual *Flight* of my Soul. That wrought hard to get over the Sense of all Trouble, that came in as a Sea upon me. This lasted upon me for a Night and a Day, tossing, and hurrying to and fro in my Mind; until the Invisible Power quieted all again, and from an Inspeaking Word Comforted me, saying, *Yet bear, and suffer the Ruffling of these disturbing Powers, that strive to Imprison the Magical Power, that must give the Victory. To thy Standard repair: and there keep. So shall thou great things yet see, and the Monster entirely*

entirely defeated shall be. And after this I found great Peace come in. But withal encouraged I was, not to lay down my Weapons, till the Victory fully obtain'd should be.

July 12.

Word and Power.

WHat will all avail which the Spirit hath fathomed, and searched out within the Abyssal Deep, if it produce not such a new Creaturely Birth; as may come to be an absolute Spiritual Monarch, to rule over all that is of the Starry Birth?

These Things I premised, and seriously Ponder'd in my Mind: And was as one that refused to be any more Comforted with Words; without the Gift of the *Birth-Power*, to Act according to the Prerogative Royal, as from the Enkindled Essence of the Almighty: That so Word and Power might go equally paced together. O! this, I did see, would level all those Mountains, that do stand in the way. And therefore now I besought my Lord to unseal the Fountain-Power, and send forth the Streams of That, as he had done from the Fountain of *Light*. For all things (I urged) were much complicated as to the *Comprehensive* Part: Thence I desired now God to make Even, according to the Degree of Knowledge and Understanding

ding given in, as relating to *Activity*, in *Effecting* what the Fiery piercing Eye of the Spirit hath *seen*, and the inward Ear hath *heard*.

Thus I felt a strong Hand driving me to go forward in, and for the rising Birth of Power.

But then I checked my self: *Can I expect this outflowing Power, before the Death be finished in me, in every Part, and such a Death; even such a Death as in which no more feeling is of the motion of Sin, no Aversion to the Law of Faith and all of Mount-Sion's Decrees, that shewn have been in the Table-Book of the Spirit?* This I brought into Inquiry, and put in to have it Resolved me, from the Mouth of Him, with whom is Wisdom's Fountain-Spring: Who thus gave the Resolve, that it was all necessary for Death to set upon every Motion of Life, that is found to put forth from the infected Nature, in which dwelleth no good thing. Therefore Death can only for this End be the Eternal Spirit's Friend, to come over every part, and to leave its Dying Marks. For the Dead Body of Sin is the true Grave, out of which we may expect the Body, which the Holy Ghost will Act in. But yet while going on we are in Death's Tragedy, some certain Veins of Life-Power may open, which will help to perfect the Death. Wherefore, though some
Stirrings

Stirrings there may be yet, as to the inward vital Part, as ye shall see in the *Animal Life*, when it is going out of the Body, all Senses gone, no Member of the Body moving, so as many Persons have been judged Dead, when Life hath yet *Inwardly* remained : So in the *Spiritual* Sense Death may appear, so disabling every Member, and ceasing from all active motion, even as to the least act of Evil, as the Standers by and viewers over may nothing of the moving Property from Sins Root see ; yet it may lie at the Vital Root unextinguished. None can it so well know as the high scented Spirit, that can smell what yet lives of the *Earth Earthly*, though so weakened as nothing appears in Activity. But such is the vigilancy of Death's Successor that comes to return, and enter upon that by Death, which the Sin in the *Earthly Life* kept out from. So that he watcheth for this Death, and contributes all towards it, as expressing there will be no full Enjoyment of the Heavenly Revenues, till that of the *Earthly* do wholly de cease.

But then this was also given, by way of Instruction from the Holy One, that the Holy Ghost that was denominated the true Dying Man's Successor, and Heir of All things, will give frequent Visits before this Death cometh to be finished, and putteth forth great and signal Acts of Power in that Spirit,

Spirit, (that all disenabled is while yet alive in the House of Death) as our Lord *Christ* did all by the resting (and filling) Power of the Holy Ghost, before his Death: And the Apostles likewise. Though it is clear that the inward Death was not totally *finished* in them, yet they were endowed with Power, and acted mighty Things from the gift of the Holy Ghost. So as Then it was, Now again it may be. But the more near the full Conquest is, so greater Force and Power will be sent forth. As Death worketh expiringly: So Life riseth all-powerfully, and will get the Victory, so that it may come to say, *O Death, I will be thy Death.*

Now thus the matter of scruple was removed, that the Power of the endless Life might act and work Almightyly: to effect (and perfect) the Soul's release from Death, and to *fix* her in the Eternal Life, for Supremacy over every Mortal Thing. And the Word gave me caution to keep *Faith's Spring* constantly boiling up, and not to let the *Furnace* cool. For in That the Holy Ghost would move, and whatever should be agreed on, and decreed by the Spirit of Faith, the Out-flowing Breath of the Holy Power should effect: So as I should now find the effective Power to attend every Divine Sound, and pure Determination; that so the reproach of

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a weak, naked, aſtless, and barren Life should no longer my Shame be, but Fruitful Powers in the Holy Ghost I should see, in keeping up to the Life of Faith's great Superiority. No Hands more feeble herein let be: faith the JEHOVAH.

August 3.

The Nativity of the L I L Y.

THIS Consolating Word came with distinct Sounds. *Travel on in the Greatness of Strength: For by restless strong Travel the L I L Y will be Born. This shall wear the Illustrious Crown, which the Earthly Birth hath most subtilly supplanted. But weigh and heed every Word that is given for its strengtbening Food: that thy Fears and Faintings may all relieved be.*

August 23.

The Star at Noon.

THIS latter part of the Night my Spirit had its heave up into the very secret Apartment with God. Where I both saw, and

and heard, and felt that which did give a pass out of all Fear, Sorrow, and Heaviness. Which was awaken'd, and brought in upon me, by a sudden and unadvised Word from my Friend. But the Comforter did relieve and ease me of all my Sadness, by opening a Spring, (that as from the Fountain it came, so thither it emptied again:) attended with unexpressible Words, that put an end to whatever my Complaints were. Then after this I fell into a quiet rest in my Mind, and Sense. And there appeared a bright STAR in the pure Firmament: And the Star was so Splendorous, that it out-shined the Light of the Day, which was yet of it self very light. This Star moved, and carried a Circling Glory with it. And I thus Reasoned in my Mind, that it was very wonderful to see a Star rise at Noon Day. But I was given from a good Hand to know, that as there was a *Morning Star*; so there is a *Noon-Day-Star*, that is to appear. Who will fetch up to live in That which Is, and Was: And now again is ready it self to manifest.

Then was I brought from beholding this Star in the open clear Air, into a dark Room, where no Light was. And there on a sudden this very Star appeared, and made the Room all Light. And it was said, *Behold, and See: this Star will never leave thee, though shut up in the most dismal Prison-House of Nature.*
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And it was further spoken, that this Star should make a way out of this Earthly Confinement, according as my Spirit did it observe and follow.

Much more was given me in, which too numerous is to insert : But this is for Confirmation, that the Lord's coming is very nigh to them who guided are by the Morning-Star, which forerunneth the perfect Day-Star: that shortly is to appear in the Reign of the * Lily.

* Concerning the Birth and Reign of the Lily, and its Star, there was a Prophecy given to this Auth. in the

Month of June, of the Year MDCLXXV. which is considerable. It should have been Publish'd in the First Volume of This Diary : But was not then in the Author's Possession. Since the Edition of which, it has been happily Recovered : Whence it may Hereafter, with some others that were likewise lacking, come Abroad in an Appendix, or otherwise ; if it be the Will of GOD.

November 9.

HAVING been at a stop as to the Writing, for the space of Two Months, those continued Openings and Teachings of GOD in my Soul ; a restraint partly hereunto being for want of Privacy and Suitableness, a Relation lodging with me, which occasion'd some Interruption : This now being removed, I waited in the secret of GOD's Presence in me, to know whether I should proceed in a Literal Recording, of what the Essential World did from it self reveal unto me ;

me : Now the Counsel of the LORD was, that I might do this upon a private Account, for my own *Memorandums*, and not to Devulge it, but to the Believing Seekers and Waiters, who in unity of Love and Life do with me walk, and feel some Savour of Life from my * other Writings, which sent out for Publick Benefit are to be.

* The Revelation of Revelations, and the Heavenly Cloud. Which last was written at, or about, this time ;

as to which this very Relation doth most immediately refer. And what in that is signified by the *Breaking of the Cloud*, is here alluded to by the *rending of the Vail* by Christ, when in his Second internal Appearance, he cometh to perfect what he had before begun, in his foregoing Appearance in the Body of our Sins : Which Two internal Appearances are here most distinctly and emphatically expressed. And it is to be observed, that the Treatise of the *Cloud*, as describing the whole Process of the Regeneration, whereof this Mythical *Death* is the First Degree, was first to be sent Abroad for an Introduction to the Former, as that which is far more Difficult. And for this an express Direction was given from the LORD himself, who at the time when he was pleas'd to communicate the same, said, *This I leave with thee first to Publish, before the other Part* [the Revelation of Revelations] *as the Foundation, that must bring up the Top-Ladder, that hath been given thee by Vision and Revelation to see and understand.* Heav. Cloud, p. 8.

The Work that I am now called to go upon, is the Effectual Accomplishment of all those deep and great Things declared, and not to rest in what I have seen, in the Light of Discovery : But to yield my self up to the leading Power, that must bring us into the most real, and most substantial Fruition, as a Seal of the Truth of those Secrets unvail'd. In order to which it was set before me, how the First Appearance of Christ in my Flesh could, not totally, and all-perfectly redeem Spirit,

Spirit, Soul and Body. Although his Birth abstractive is in it self, pure and immaculate; yet, I find till he passeth out, and rendeth the Vail of the Flesh to Ascend, and carry up my Spirit with Him, and there give it the Thorough Baptizing in the Crystalline River that proceedeth from God's Throne; it availeth not to the attaining of the *Lily*, that is so much waited and expected for. And then full Remission of Sin will apparently be granted, not only consider'd by way of Forgiveness, but Guiltlesness. For there shall be none found. For his *Second* Appearance is *without* Sin, unto a compleat Salvation. Whereas Christ doth now represent himself in the Body of the Sins of our Flesh, and suffereth the Shame and Curse, and goeth under all the Weaknesses, Calamities, and Pressures which an Evil World can inflict, by provoking and stirring up the infected Part, where the Satanical Properties have gotten in.

Now, what is the end of Christ's First coming into me? It is to judge, condemn, and destroy the Sin. And how is this experienced, but by his sinking down with my Spirit and Soul, the Just for the Unjust? Seeing there is such a necessity herefor: That so he might not fail of the end of his coming, which is, to save unto the utmost. He thus, and after this manner, speaks to a Soul;
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Would you be what I am? And where I am? And return unto your Ancient exalted State? Then so love Me, and your true Eternal Self in union with Me. Then know, I am come, to give you with my Self, a Decease from a Fleehly Life; with which Life you cannot enter into my Kingdom. My first budding Life passeth a Final Sentence upon your Earthly Life: It cannot stand before it. And though I am come into your Flesh, and can abide uncorrupted: yet that doth not content me, without I do perfect your Spirit, and make it Incorruptible as I am. Now then see, and take notice of my Love, how Great and Immense it is, who am come into your Flesh, to suffer a Crucifixion with you. Will you not be encouraged most readily to Dye out of all the Sinful Birth, and Life of Flesh and Blood, if I, your Lord so love you as to come to Dye with you: Who otherwise have no need to be Crucified afresh again, were it not that Love did put me upon it, to be the Propitiation and Expiation of the very Root-Essence that infected us, that so the Rising Lily-Birth may in you wear the Crown.

After this Communication with my Lord so free, I determinated to know nothing but his Life to run through me, sinking down so deep into the Annihilation and Death; that I might bear the living Marks of his Crucifixion;

cion, Dying still daily; as an assured Pledge, that as Christ Died in his own Personality Visibly, so now Mystically and Spiritually he is come to Dye all-Conqueringly, to give himself a Resurrection in a new Body not only in me, but in all that shall willingly offer up themselves to Dye with Him, thereby to rise in Triumph over Sin, Death, and Hell, and over all Elementary Beings. Therefore, henceforth let us know nothing but this Blessed Dying, and All-powerful Rising, with our Head-Prince and Saviour.

Divine Openings of the Year
 MDCLXXXI.

January 25.

I Was in a close and mourning Posture for some considerable time, in behalf of myself, and the rest of the Children of the Captivity, groaning after the promised Redemption, and the Consummation of all those great and marvellous Mysteries, that by the Spirit of Revelation and Prophecy declared had been; the great Prince of the Everlasting Covenant came to lead me forward, through the Agonies of this Spiritual Death, into the

the Power of his Resurrection, so to accomplish all things, according to what I had offered up my self most free. Many repeated Encouragements, and Directions from his Mouth received I have, in order to the breaking through of the Corporeal Veil, and the perfecting of his Workmanship in me by Dying with him, to rise again Triumphant-ly and All-gloriously, as I do Wait, Hope, and Believe. And, from this great and strong Travel in Spirit, it is given me to see, that Deliverance draweth near: And that the Time is surely at hand, for GOD to let down the ASCENSION-LADDER, that I may up unto him come, to receive Power to declare with whom I have been, and to have those * Articles of a singu-
* The An-
gelical Articles.
 lar Faith given to me, now all-
 evidently signed with the Seal of the Holy Ghost.

February 5. 1681.

Memorandum.

THE Turn of the Year now being come about, wherein I do reckon I have been a Widow Eleven Years; and come March next, I am Fifty Seven years of Age; And since my Widowhood I have more pecu-
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cularly Dedicated my whole Life, and given it up to my Lord, and Everlasting Husband. In the space of which Time I have been, in a Dispensation of great Manifestations, Divine Openings, Revelations; and most secret Communications, Manifestations, and Soul-ravishing Enjoyments; although attended with many inward Exercises, and outward Tribulations. Through which the Lord hath signally upheld me in the Faith and Patience, maintaining my Hope for Conquest and Deliverance out, and from all those Burthens which my Outward Man hath groaned (chiefly) under: And so now will still uphold from this Day, which I do from Year to Year set apart, since the time of my Husband's Decease; presenting and exploring the Divine All-sufficiency to make good all of his particular Promises, which he hath caused me to trust in him for. And I shall this Year, through his aiding Power, go forward on in the Holy Vocation and Calling, from whence I do look for all Goodness and Blessing to increase upon me: as proceeding still in the Work that renewed Daily is from the Holy Anointing. Who is my Strength, to finish what I am as left Alone to effect, and to encounter with all Contradictions of Spirits.

O it is enough that thou hast given me,
O God, to single Thee out alone from
all;

all: And to Believe that thou will engrave Thy Name of Praise, in Strength, Power, and Glory upon such as do for thy Salvation wait.

This being no more than a private *Memorandum*, may (however) be haply of use to excite others to the same strict Attendance: And is therefore here Published. For the space of Three Months after this, nothing is found amongst the Author's Papers. The next that comes is a most high and considerable Rapt.

May 9. 1681.

A Rapture of the Spirit into the Globe of Eternity.

I Felt an All-powerful driving into the Summity of the Tri-une Unity: A pure Gust of Heavenly Air did therefrom refresh me. My Spirit had been long diving to find this pleasant Region, which is only for Spiritual Bodies to walk in, into which now some entrance I found. Here I was unclothed of all Similitudes, Figures, and Images; no Words or Cogitations could be admitted: God took up in me what was wholly and simply his Own, from all other Cloathings. Here

I met with a far different Entertainment, for the quiet satistying Felicity and Joy, more than in all those former Discoveries, Intellectual Visions and Revelations, whereby I so much enjoyed God. But now a deeper Birth open'd it self in me, which hath reach'd That, which is the Sum and All; but is found only and enjoy'd from it self, in it self, and for it self: Which is in some the Eternal Trinity, God in All, to be ador'd for ever, in this unimaginary Being.

June 3.

FROM the most hidden and secret Deep, from whence the Essential Wisdom, and Understanding did open, and with a fiery Tongue spake, as with the Speech of a Seraphim, a Voice I heard, saying; *Come with thy Spirit and Mind, into the endless Beginning, and sink into it, and there shall be found that sweet, pleasant, nourishing Fountain, that will produce again the lost, worn out, and decayed Body, and restore it to a transcendent Degree of Transparent Purity, all agreeable to the most piercing Eye of the Holy Trinity in Unity: for of such a Body thou hast need. Therefore retire into the stillness of the Deity, there lie as in a silent Sleep, till God the Holy Ghost shall all cloath thy naked Spirit, with a Body meet to bring forth God's*

Wonders, out of the Eternal Abyssal Deep; which none can pass into, but with such a framed Body, as is purely Aetherial and Immaterial: Such a Body can do, work, and act in God concurrently, and yet the gross natural Body Without nothing of it see; because it is an invisible Body that is hid in the Deity.

But while I was hearing this great Mystery, by the Ear that touched was by the fiery Breath, I made this Reply; Many such things thou hast reveal'd unto me, O my God! All which seems yet to lie as Dead and Actless; no way can I yet find to bring forth the new Created Form; all Sinkings, Dyings, and Silencings, that I have given up my self unto; have not this Principle reached, whereof this Body of the One Element consisteth. For it is that for which my only pursuit hath been, and shall yet continue to hold on my hope; for while I feel God in me, the Matter and Foundation of this hope; I shall never be made ashamed: For God, even my God, will surely come at the set time, when the Birth-Life to its full Strength in all parts is come; agreeable to the Begetter of this most wonderful Thing, that must spring from the hidden Ground of the pure uncorrupted Element.

June 20.

June 20.

SOME Hours this Day I obtain'd to be alone with the Lord, in Spirit, whom discoursing with, in all Spiritual freedom, and proposing many great and weighty Things, about the deep and hidden Kingdom; I met with something of a deeper Secret opening, which contracted my Mind into a sweet Internal Rest and Silence. And then it was revealed what I was to go to work upon, as to the great Enterprize that I have been so many Years busied, and employed introvertedly about; and could never draw up this massy Prize, but all my Labour seem'd fruitless: Which often put me upon an intrinsick Consideration, why in the place of breaking forth there was such a stop still: But now after all foregoing Travels, and earnest Expectations, I am brought into a resigned Stillness, sinking down into the Eternal Abyssal Will; for I have now nothing more to do: The Lord is he alone with whom I do Contract, and bind my Will, having offer'd my self up, with whom finding favour upon this account, I doubt not but I shall be furnished out, for the discharge of that great Business, which I have so much desired to be found a vigilant and faithful Doer of, according to the

the Gift bestowed upon me. O how doth my naked Spirit wait, to go out clothed with that Immaculate, and first created Garment, which may give me boldness to appear before God, to see him Eye to Eye? If in any desire, I may go forth into desire, it is this, to run back into that antient Degree, where in nothing was found, but the undisturbed Essence of the Deity. This I cannot but look back upon: This is what in my first Creation I stood in: And now Lord what wait I for, but thither to return again? To this all thy Promises do evidently point; for no other thing can properly be said to be Salvation, or compleat Redemption, till the Soul, thus clothed upon, shall be found with the impregnable Deity: Then it becomes a Child again to Thee, O Father of Spirits, of a right and natural kind; to act, and do those most Excellent Things, which by species of Revelation hath been seen.

Now, O God, this is the one only Secret that I would find out; O transplant my Spirit, even till it come into this *deep hidden Ground*, where I may so Go-mingled be with the Powers that God-mighty are, that it may be no difficulty to work Redemption out all fully.

July 10.

July 10.

Memorandum. *My Book of the Heavenly Cloud was Printed in June, 1681. Wherein is shewed the way to reach the Ascension and Glorification, through the Death and Resurrection; according to the True Process by the Spirit Revealed.*

MY Spirit with the Lord being taken up, this Word met me, and repeated it self several times, lest I should not take good notice thereof, saying, *Now turn into thy Spirit, and Soul's Originality, and see what thou meet before thou wast joined to a Body of Sin and Mortality; for to such a State of Purity thou art designed to be turned into.* Then appeared a wonderful Light Center, and a great Glory streamed forth from it; and from that Glory a pure bright Glance of Light and Air divided it self, and came forth distinct, and moved swift, never resting till it darted it self into a thin, clear, bright bodily Figure, which I saw lie ready formed, but actless, and without motion, till this bright Glance from the Majesty entred in, and then it stood up, and Exercised each Organical

ganical Faculty, and spake thus; *I will now Ascend, for I find I am not only a Living Soul, but a Quickned Spirit, actuating in a Spiritual Body, free, as pre-existing in the free Eternity.* As soon as this Word was sounded, I found my Soul and Spirit became all Fired, being environed with a bright Element; so as though I perceived my Outward Mortal Figure was upon me, yet nothing of its gross part I did feel; but as if all were melted into the Nature and Quality of a pure Spirituality: But after some time in this Solacement spent, there arose a Questioning, whether this would hold as it now was enjoyed? Upon which, I said, O my Lord, wilt thou Establish to me this Glorious Liberty, which in Spirit, Soul, and Body I do feel; and let some others have witness in themselves hereof also; that we may into the true Use and Exercise of our first Angelical Nature come, and be employ'd only for thee, O Mighty Sovereignty. Then came this Answer, in great Sweetness and Power, saying, For this very end I have raised thee up, and given thee to see my unspotted Face and Image, as in true Virginity proceeding from me; and beassured that the working Wheel which is stirred up from the Abyss of Eternal Nature, shall not stand still, till it hath finished the whole Mystery of the Spirit, and Soul's liberty, as before any thing of Captivity was predominated in Nature

Nature: Therefore revive, recover the use of all your Angelick Power, that your Creator may rejoice to see himself in a second Creation, so formed and brought forth, that in wonderful Operation you may go out as from your Original Fountain. I do well know, O thou bright Dove, how little the Transfient sight of this Transfiguration doth satisfy, till thou dost come to put it on as a fixt Body; it matters not whether the Glory break outward, as it did upon my visible Humanity; for the Earthly Inhabitants cannot well bear that Immortality of Light; but yet venture to put on Light, as the clear spotless Garments, which will make thee appear all aimable, and of beautiful favour, to the pure Eye of the whole Sovereignty of the Deity: but all inwardly.

Then replied my Spirit, O my Lord, this is that I would come to: to carry Glory and Beauty of Perfection Hiddenly, under the Covert of this visible Body, so as I may come up to thee, my Great Lord, by steps of Glory, which no Creaturely Eye may see, but only by Effects and Consequents may conclude with whom I have been, by what I may bring forth in visible shew: Even Works that none other can do, but the invisible ascended Body. O how have I kept the Account of Years, Weeks, and Days, with all those Prophecies and Revelations, as in each season

season they were given, crying still within for their utmost fulfilling. I know not, O my God, what more to do, but to sink into an Oneness. Where may I, but there, find the Exalted Body of Omnipotence, when I my self shall nothing be, as Consuming and Wasting to such a Total Annihilation? Then will be my Triumphant Day: O Lord Jesus let me it see.

After this a Word came to me, saying, Art thou ready for this great Blessing, which so long thou hast been pursuing? Consider with thy self, whether or no thou hast given this Omnipotent God, and Father, Credence answerable to his Power and All-sufficiency; (for I tell thee that must be, since the Spirit of Faith must fly away, and leave the Body where the Impotency of unbelief doth grow;) and singly run thy Eye to the All-creating Power of the Deity. And so great and large as the Credit thou dost give, such returns will come in, whereby a Trust will be given to you, concerning those great Gifts that have been locked up in *Jehovah's* Breast; who by his Spirit is come to let thee know, that he will Credit thee, as thou dost Credit him. Therefore Up in thy Faith, for it is no time for thee to stand wavering: If God be God, trust him; who can bring about much more, than yet thou hast consider'd to believe: For in Him understand where the Strength of thy

thy Almightyness is; look not outward, but inward in thy Mind, as that is moved by the high Power, either to suspend, shut up, or let loose, and be free from all Bonds and Subjection. This may be done by the I AM in thee. O might but this be distinct in its own free Act and Operation, it would never fail; whatsoever could be desired by the Soul, fled away from its own Multiplicity into the Eternal Unity, from which it Wills and Desires. For then it is no more any Creaturely puttings forth of Will, or Desires; but it is God Almighty, and All-powerful, who can never be frustrated, as to what he decrees with the pure United Mind. Here lies the *whole* Secret, the Soul must run back, and be mingled with its first Matter and Essence, and move in that Deep, where nothing can be uttered, nor spoken: Being the Creating Living Word, that brings forth wonderful Workmanship; not needing to it the Organ sound of Speech. For that may hinder Operation, and those Acts of supersensual Generation: All which may be effected without any Organical Senses, or Properties of the Visible Man.

Thus you are shewn to go down to the deepest Ground; the Matter of which is not to be paralld with any thing that is of known Matter: For here was Reveal'd to me a great Secret, concerning the Birth of the Man-Child,

Child, that is to have Power over the Nations, that its Production would be after a marvelous invisible Manner; begotten and generated from out of a pure Virgin Mind. This is Christ's second Birth, which is to know no more Sorrow, Curse, or Death. Christ in his first Birth was a Man of Sorrow, suffering in the Flesh with us, and in us: Now his Birth in Spirit is on this wise a pure perfect Spirit, Immaterial, unknowable Matter; of which the transcendent inconceivable Element giveth forth. For as these Outward Elements contribute Matter for the visible rational Spirit and Body; so the High and Eternal Element gives forth matter for this Birth; and this becomes an All-powerful Body, which can go in and out, and up and down the Earth, and no Mortal can it see. This is a strong and potent Angel that can do the great Wonders of God, from his own Essentiality; from whence this Angelical Creature shall act its part in great Love and Meekness; yet still upholding Sovereignty, and thereby securing the visible impotent Body from those many Evil things, which it is obnoxious to, whilst it remains an untransfigur'd Body. For this may be expedient for a Covert and Vail upon the Inward; for that would not be bearable among Mortals. But great will be the Glory that through this Mortal Figure will shine;
and

and be illustrated from the inward, united First born Will-Spirit, with Virgin Wisdom; through which its lost Omnipotency will be recovered, as in the Day when Man was Created in the very true Similitude of God, Male and Female.

O my God! this Eternal all-seeing Eye is become the Seer, and Opener of this Ground-work, upon which Eternal Natures Fire-Wheel must move, and strongly wrestle out for recovering the true antient Deifick Spirit in a Paradistical Body, assuming and bringing together all the divided Properties; so that Redeeming Love may go forth in the Establishment of this new begotten and restored Image, attended with as great and mighty forcible Powers, as when the Word came forth, and gave the Power of Production, saying, Let us make Man after our Image and Likeness; and it was immediately so.

O thou Eternal Word! thou hast force enough in thy self, to raise up this fallen depressed Soul, with its more honourable Body. Which Body hath its Pre-existency in the Virgin Humanity shut up, till thou bringest the Key, that is with no other Hand entrusted, O thou Christ of God, but with thee; from whom the Holy Ghost, (who this all-opening Key is,) we do receive.

O my God! though Words or Speeches, may not teach thee, or be prevalent; yet,
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the

the Sighs and Groans which from the Imprisoned, Simplified Spirit spring, may be of force to break open the Principle of absolute free and pure Liberty. I cannot cease in the way and kind of a Spirit's Plea, which, out of the more gross cloathing of Words, is in Ghostly Language, which all secret is: For assurance, I have that thou wilt hear me in that way. Therefore, I would feel that Fiery Tongue penetrate, before I speak, this my Natural; being only as an Organical sound, fitted to the Internal Speech, of what is all pure Spirit. Of this, something I know, but much more O give me to know, that I may hereby make my way to the Translated State, where my Communion may in no wise be debarr'd, nor the just due Dominion and Power from me detain'd, being again born into the Angelick Order and Degree: The opening of which doth still go on, to clear the Mystery hercof more confirmingly.

July 12.

THE Word, even that Word which was from the beginning with God, and was God, is become a Spring of Wisdom, and Counsel unto me, and a Word of Prophecy, which I am to mind, and keep close to: For it is the Rock that followed the Patriarchs, Prophets

Prophets and Apostles; inspiring them with Truth, from the Being of all Truth. Which spake thus to me, saying, Dost thou not know how the Everlasting God hath call'd thee out primarily to be an Head-Spring, from which shall flow such a Ministration, as shall have a new Seal, such as no foregoing Generation hath yet seen? Therefore stand alone, and do not veil thy self under any, who are but in shaded and mixt Gatherings; though Love by Name be their Covering, yet, underneath that lieth the Sin and manifold Imperfection, which the Life of Vision can never take away. Therefore stay thou not under that short and weak Covering: Vision is not to be slighted, tho' not rested in, but to be passed from to Fruition. There is another Gate which I have open'd for thee, into which thou shalt enter, and draw Multitudes after, who now cannot see their way, it is so thick and Misty; while they do stick in this Worldly Principle, which as Clay doth stop their ascending Race; from which I do set thee loose, that so actually thou mayst pass into the New Paradisical Heaven and Earth, which JESUS thy Lord hath enter'd, and there doth wait to receive his Flock, which is marked with an undefiled Name. This is the principal Sum of all true Vision, to be Engraven with this perfect Holiness of the Deity. Look thou after That, and see then what will follow.

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July 25.

July 25.

*A Prophecy concerning the PHILADELPHIAN SOCIETY: With
a Caution concerning the Admission of
Members into the Same.*

THE Word of the Lord JESUS renewed, and spake thus again to me; I have sought out such as will receive and obey that Evangelical Doctrine, which I have revealed unto thee; and thou shalt be as a shining Lamp to go before them, and through thy Mouth I will Teach, and Discipline them in what they do not yet understand: And they shall be Confirmed and Comforted, in what my Spirit shall administer through thee. And know that though the Beginning of this Gathering be few, and of those that are despisable, poor and indigent; yet of such shall be made the Jewels, which I will wear upon my Crown, and their Glory shall excel, and out-shine all others; which in a Babylonish mixture are Building, and Crying, Here is the Temple for the Holy One. All of which shall and must fall: Because I do see Counterfeit Gold, and Reprobate Silver brought

brought in, which I will not bear, where I intend in Power and Glory to appear. Therefore do thou thereof be cautious, and try the Spirits before thou takest them into this small Beginning. Let them be of sound and perfect Heart, and Virgin Mind, unfeigned in Love, strong in Faith, for the believing all that shall be Revealed, for the Promulgation of this Kingdom; whose beginning is Purity, Love and Peace, and ending shall be in the Reigning Power of the Holy Ghost. Let Care be taken in this first Foundation laying, and so forward on, to proceed in a pure and naked Affiance, on what your Father in Heaven shall in Blessing for your Inward and Outward Man shower down. And for this end is the Poor of the Flock to be gather'd out from the Wealthy; whose Traffickers are the Rich and Honourable of the Earth. All which Glory the LORD hath purposed to stain, till they shall offer it up as Holiness unto Him, and therewith serve their Brethren. Therefore be wise in Heart: and follow what is prescribed in that Book of Life, which unclasp'd is by the Kingly Lion. Whose Footsteps thou art to tread, and Secrets for to keep, till unto his Kingdom and Dominion thou shalt reach. Therefore now commit thy Way and Work to the Everlasting only True GOD, whose creating Word of Power and Wisdom shall produce a Glorious

tious Workmanship: which no Confederacy from envious Spirits shall ever make void, while thou keepest upon that unmoveable Deep, where the Spirit of the Lord God doth only act, work, and move. By which thou shalt find invincible Strength, to go through what thou art raised up for.

August 3.

The Sign: Or, the Paradisical Body.

THESE Words were treasured up, and pondered in my Heart: But I said thus to my Lord, What *Sign* wilt thou give unto me, that such Great Things shall be fulfilled; seeing I remain still like to others, wearing the fallen Image of an impotent State, that yet lieth obnoxious to Sufferings, Bodily Destructions, Poverty and Derision? Urging still upon the Father of my Spirit, that this Garment of Reproach might be taken away, [I Prayed] crying, *Abba Father, what wilt thou give me, that so my Title may be cleared up, for to go out with this Commission?* Surely, a mighty thing is yet to be Done, that I have not been actually yet wrought into. For the which I bow, and fall, as crumbling Dust, before

before THEE: that This *Creating Word* may move once again, both for the Restoration of pure Substance, and Figure; that may much more excell the other, which in *Paradise* fell. For so the Relapsed State of Things doth it now require for Thee, O Beginningless Being: that so Thou mayest stretch out the Eternity of those higher Degrees of Creating Omnipotency, upon a defaced Lump of Mortality, to Immortalize it; by sending a forceable Stream from Thy Deity, that may drown all of a deformed Impotency. Such an Appearance of Thy self, O God, is both needed and expected. And where wilt Thou fasten that Golden Nail, that Deity in Human Frailty may come once more to appear, and that all that may be called Frail, so may be outworn through the Godded Power moving therein? Oh! this is the deep and precious Thing, which I do well know must be the Fountain-Spring of an endless Blessing. To which only I do turn ill: that so I may rise again as a blown Rosy Bud of the Deity, who at the root as a Golden River may it feed. Then shall *Eden's* Glory be renewed. This is the Work which most secretly I would pursue, God alone to be evidenced, both deep and immense, in his own un mixed Life-Essence incorporating in me; yea so feelingly, as therein I may come to know, where my Strength doth lie, and without fear may act

it forth, as a full blown Rose, perfumed
 Strong with the Odours of the Holy Ghost.
 That so the Evil Scent of Purified Flesh
 may no more offend such a rich Ointment.
 May the Paradisical Body now be sent down,
 that all Earthly Savours may be bound down
 through *Thy* risen Life, O Sweet JESUS,
 which never tainted yet could be. Such Grace
 and Glory let me participate with *Thee*.
 For the same effect I do Sequester, and give
 my self all-free away unto *Thee*, O my dear
IMMANUEL: As believing that Thou
 hast a Body for me prepared, that may all-
 powerful be to do Thy Will without De-
 fault. This, O my JESUS, do but gratify
 my aspiring Soul in: and hereby thou wilt
 proclaim Thy great Praise in that Thy Life is
 Mine, and I am *Thine*.

August 18.

*A Vision and Prophecy, shewed to me J. L.
 to be made known to them, who are to
 Partake of the First Resurrection.*

THE Eternal World opened unto me,
 wherefrom I heard a mighty Trumpet-
 Sound calling out numerous Persons from out
 of this old Terrestrial World, to come into
 the

the Light-World: For the Holy Trinity had a special Service for them to do, who can thus surrender themselves all-willingly. A Secret was to be disclosed to such: but they were it not to know, till abstracted from all Terrestriality. Then did I feel my Spirit exhaled, and drawn, and to ascend as a Flying Spark: which was taken into a Cœlestial Orb. Then did I see several Molds all of pure Gold; (for I was as a single Eye of Light:) and the Molds appeared to me of various Fashions and Sizes, being wrought out without any Hand or Instrument. And when this was done, my Spirit was shot forth into one of the largest of these Molds. And I became in sight like to the Glorified Figure of my Glorified JESUS. Who appeared and communed with me, and said thus to me, *My transfiguration is upon thee, and shall be upon all, that hearken to my Call, and put off the Garment of the Fall.* In this Time of my Transfiguration I had unspeakable Solacements, and an open Sight of the Eternal and Heavenly Inhabitants. But what was heard must not yet be Declared.

Then I asked the LORD, whom those other Molds were prepared for? And he said, *For Naked Spirits, that can fly away from Time to Eternity.* Then did I take upon me to nominate several Persons, which I did hope might be ordained hereunto, and would be
Awakened

Awakened at the Trumpets Sound. And the Alpha and Omega Answer'd me, As to those thou hast nam'd, I do well see how they are triumphing their Lamps, and making ready herefor: pressing forward to this Home-Resolve: But there are some Shackles, which at present do hinder their Ascending Flight. Yet there will be no Rest, till they have cast them off: and their Rejoycing shall be, to see their Earthly Life to moulder away that so rise they may to be Angels of the Resurrection. For of such only the Inhabitants of the New World are to be brought up. For now the Purpose and long decreed Salvation is to be finished, first in a Number sought out, and linked together in the united strength and force of LOVE, enkindled by the Breathing Power of the Holy Unction. Who but these shall go forth in the Transfiguration, when fashion'd according to those Molds presented unto thee: which will make all to be Angelical, to act God's mighty Wonders, as his Worthies sent forth to enlighten the whole Earth with my Power and Glory, shining through you, who to this my Trumpet-Sound shall give heed. I am coming: I am coming with Speed. Blessed are those who are ready to meet me.

P. S. Some farther Discovery was let down, from the Body of the Heavenly Element encompassing me, the Night after; this held some Hours, shewing where, and How, and

and upon *Whom* this Great Change should further come, for the restoring of *All* Things in the Universe. Which in its Time shall to the Worthy be known.

On *August* the 8th, 1681. this was shewn to me.

August 19.

The Witnesses.

THE Vision and Revelation the next Morning followed me, with a soft melting Trumpet Sound, saying, 'Hear O ye, who of the *Melchizedeck* Line and Offspring are: For to such this Message is sent. And do it thou declare, what the Strong and Mighty God will ratify. For here is an Horn that is to sound, which will Awake and Raise the Dead. Q *What Dead?* A Even the Slain Witnesses, which in the Heaven of Silence have many Generations lain.

Then did a Bright Glory unfold it self, that I might hear, and see from whom this Trumpet-Sound did come: Even from Him that *was*, and *is*, and is yet more Gloriously to be Manifested. Who cried to me: *Thou Morning Watcher, when is it yet thou dost see?* No sooner did the Word sound, but I saw Two Olive Trees spreading themselves out, drop-
ping

ping their Oil as a Shower of Rain. And it was said: *Thus shall the prepared Earth be sown again with such Olive Seed, as shall bring up Anointed Christs all plentifully, that shall stand in this latter Day upon the Outward Earth, to appropriate, and maintain the MELCHIZEDECK-King's Right; whose Kingdom shall spread to the ends of the Earth.*

Then was there Threebright Suns in their Eclipse; so as that they appeared to be but Half Suns in sight. And they wrought themselves out of the Clouds, and joined together, and became one Glorious SUN: Which appeared with a rich and glorious Crown upon the Head of it. Then did I feel my self wonderfully Cherished and strengthened with this Sun of Glory; that opened all the Powers of Life, in an higher Degree than ever. And herefrom I was made bold to Ask, what was their Eclipsement? And the Lord Answered: *They do signifie Three Days, in which my Witnesses have bin Slain. The which time my Glory and Dominion hath been under an Eclipse. But know, and make it known to such, whom it may concern thus with Me to Reign, that the Three Days are accomplished, and the Three Missions shall meet in One at the Half Day, for the fulfilling that which so many foregoing Ages have Propheesied of. Now this Half Day is dawning: in which is to be understood the full Height; or the one Perfect Day, where neither Eclipse,*
nor

nor Sun-set shall be feared any more. In which time I will by my raised Witnesses finish a mighty strange and marvellous Work in the Earth, such as yet hath never been. And although Three dead Winter-seasons have passed upon my Dead Witnesses: Yet, now they are called upon to rise out of their Golden Molds, as most terrible to their Enemies, and all Beholders.

Then after these Words there was a Silence. But I moved to know further, concerning this great and weighty Thing; and said, O my Lord seeing I have found thus far favour with Thee, to have part of this Secret revealed unto me, make me to understand it more fully: Inform me, who those Two Witnesses are? and what they are to do when raised up? Then, after some space of time waiting, this Voice utter'd it self thus, *Behold me in my Glorified Humanity!* Then did I see an Human Figure Transfigured into a Body, as a Crystal Glais, sending from all parts of its Body flames of Light. Which was the Flowing out of the Deity from the Glorified Humanity. Then I had a sufficient Proof who these Two Witnesses were, and *how*, and *where*, and in *whom* they should be manifest first, which is yet to be kept Sealed up. Only thus much to be made known, that the Mighty Eagle from Heaven is already so far Descended, as to hatch Two Eagle-Birds that will figure out *their*

these two Witnesses first: and be as the two dropping Olive-Trees, that will multiply CHRIST in the Earth, in his burning Ray of Deity, in a glorious Humanity. That shall a full and mighty Witness for God, throughout the whole Earth be. *Even so come, as Thou hast said, Lord JESU.*

After this there was revived, and repeated a most important *Caution*, that had been given a considerable Time before, by the Spirit of Wisdom and Revelation, for the sake of all those who are waiting for the Resurrection of these Witnesses. Which was to beware of the Tempter, in relation to the Hope of such a Transfiguration to see; to avoid all elevated Aims, all Designs that are not clear and justifiable in the Eye of GOD; to make no Terms and Conditions with Him; to rejoice in the Cross, and in the Dying Marks of JESUS; to sink down into the most pure and naked Resignation; and to keep still upon that so; even in the midst of *Paradistical Enjoyments*, as the Serpent might not creep in to Deceive, Beguil, and Supplant. Whereof some present instances were hereupon brought to observation, for a stronger Impression of the same. And after some things of a particular Nature, that must in secrecy be reserved, a most express Charge was given for all Watchfulness, and Prudent Walking, as to this great Affair; that so the Fall of one might be the Rising of another. *For*

*For thou also wilt have thy Proving Day ;
But this shall be after another Way.*

And it was signified to this vehement Inquiring Soul, by her Lord, how that as
 “ She had sought, and designed to have a
 “ Trust out of the Eternal Principle of *Wis-*
 “ *dom*, by Real Impowerings from the Holy
 “ Natural Birth of the Holy Ghost in her ;
 “ So her Choice herein was Justified, in that
 “ she had knocked at the right Door ; which
 “ if in vehement *Love* and *Humility* she per-
 “ sued, should be open’d, and a Treasure
 “ flow thence, such as no foregoing Age
 “ hath known. But the Faithfulness of the
 “ Bridal Spirit was all manner of ways to be
 “ proved. [For the Word of *Caution* consult
 what is Registred upon the 28th Day of Ja-
 nuary, in the Year MDCLXXVII Vol. II.
 p. 37.]

November 1. 1681.

*A most High and Familiar Entercourse,
betwixt the LORD and the Spirit
of the Bride.*

THE Lord JESUS, to whom my Re-
 course is still made upon every Occasion,
 having

having put a Privy Key into my Hand; by this I came to open the Secret Cabinet, where the Pearly Jewel doth lie. The Sight and Handling of which doth exceedingly rejoice my Heart.

Oh! when my CHRIST appears, and gives me his pleasant Voice to hear, my Spirit and Soul enkindled are into a Flame. And truly no pleasure I have, but while I sit under his Shadow, and drink his very Life and Nature in: that so I may another Spirit feel. And thus was I carried into, and up unto my all-admired Glorified JESUS, sitting before Him and talking with Him about the Suffering Cloudy Day, which I with many others, yet do walk in: Who for the Glorious Break of that Bright Day have looked, and Watched for. But, behold, this black Night is not yet fled away. Much after this sort I pleaded with my LORD: Humbly demanding why He moved so slow, while Time so swiftly doth fly away. O how little of thy Power is made yet for to appear! No Holy Ghost is yet descended, God's great Wonders for to display: and to bind the Prince of this World, that all who of his Kingdom are, may be shut up in a Tormenting Impotency; being by Thee O CHRIST, in thy Saints, over-swayed. O delay not my Dear JESUS: but come thou swift away; and say to all Quarters of the Earth,

Earth, Give up your Dominions unto me, as I now in a Creaturely Form do again appear; but not without great Power and Glory: Otherwise Scourged, Mocked, and afresh by all Crucified wouldst thou be. The which reproach surely, O Christ, from Thy self thou wilt take away by thy second Coming, which by me looked for is: that so out of, and from this Worldly Power I, with ther elt of thy oppressed Exiles, may be discharged. O my Christ, a thorough Work I know at this thy appearance Thou wilt make. Who is it till Then shall know a total and full Redemption, & a Reigning Life, with Thee, over all this visible Principle? Oh! my Lord, how many Cries, and continued Groans, from the Embondaged in Mind, in Spirit, in Body! Shall not the urgent vehement Cry of those that are Lovers and Waiters for thy Appearance, enforce this Gift to rest upon them: that they may declare, the *Holy Ghost* is poured forth, for to Do and Act in a Created Form, in uniformity with the *Father* and the *Son*? Oh! now whom shall this be shed forth first upon? That precious Jewel, which Thou in so many Ages hast in Thy own Power reserved, upon whom shall it now be conferred? None can pluck it out of Thy hand: Where Thou wilt it shall be given. But this I know, my LORD, that some one particular Daughter of *Sion*, the Dominion shall first come unto:

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Whom Thou wilt adorn as Thy Spouse and Bride; and the Virgins her Companions, shall as the Friends of the Bridegroom and Bride greatly be Impowered, and most Gloriously Dignified. Many I do see that are of the Children of this Worldly Captivity, do now stand before Thee: and I my self among the Rank of these do stand. All of us waiting for to see, where thou wilt fix thine Eye as upon one single Personality, who may be Impowered to set all her Virgin Companions free. O my Lord! my admired JESUS! I cannot, I must not, presume to challenge such singularity of Love, as to be chosen as the *Representative* of thy *Mount-Sion* Bride: that the Birth which free is from all Sorrow may be brought forth, for the increase of a true and right Angelical Host. Oh! For this Thou now dost view who most fair, and comely, and of a pleasant Favour is. It is not any of us can chuse Thee, O Great KING: Thou art in Thy Royal Liberty. Therefore all-meek and passive I do stand before Thee. But yet withal there is that vehement Strength of Love, which goeth forth from my Heart as a Fire-Ball, that may invite to a remembrance of me, Thy Sick and Wounded Lover. Oh! Shall I Out with the whole and inward Secret of my Soul unto Thee; and plainly tell Thee, even *Thee*, inwhom my Soul so ardently

ly loveth; that if Thou dost not condescend to Eternalize me into a Spiritual Marriage with the Tri-une Deity, I shall pine and dye to all content, quietness, peace and joy. Nothing will, nay, I say nothing *shall* Comfort me, but an expresse and solema Marriage with Thee. O my LORD, if I may be of acceptation upon this consideration, then pass Thou thy Promise: Which may for the present both revive, strengthen, and stay me, till all things be got ready, according to the Royal State of Thee, who art the Great *Jerusalem-King*. For I am not ignorant, if that Thou shalt agree to make choice of me for thy Cœlestial Bride, a new Habit then must be provided for me after the Degree of Angelicks, that all Glorious are in the Heavenly Places, as redeemed from all Terrestriality. Something of this high Qualification must proceed, and go before as a Signification of Thy Choice, for so near a Conjunction. Therefore I do all this most humbly Implore, that (after this Spiritual Order) Thy Espoused may Adorned be, in these following Particulars: That she be the most Wise, Holy, Meek, Patient, Submissive, Obedient, Faithful, Loving, Fearing One; observing all things given by way of Command from Thee, O dear *Jesus*; that so I may come to excel all in this kind of Beauty; Perfection, and Gracefulness in thine Eye:

And truly I study thus to be; that I may win in thy Heart unto me. I will not deny but I have this Love Design upon Thee, O thou Glorified JESUS: And whatever it is that lieth in my Power to get, and compass, which I do judge may be taking; and pleasing unto Thee my Lord, I Restless am untill I do attain it. For in truth, I found such strong and vehement Impulses towards Thee, that I could pass through Seas, Rocks, Mountains, Walls of Brasse and Iron, to have my Fill of all Joy and mutual Conversation with Thee. O what hast Thou done thus to draw the whole Strength of my Life into Thee? And now that it is so, shall I not find space in Thee, where I may fasten these Golden Cords of Love; that I may bind Thee unto me, that thou O JESUS maiest be held so fast, as to say, and cry out, that pure chaste Love hath Conquered me, and I can no longer resist this Love-Violence.

O do not I hear this Ecchoing Voice, saying, *She hath caught me; and I am won, and prevailed upon, by an humble, meek Constancy, that would not murmur, nor be pettish because of Delay: Nothing like this to break the way. This is the Key that will unlock the Everlasting Gate, where I may give forth Treasures and Gifts, to let thee know that among all the Children of the Captivity thou chosen art. In Faith and Love excell therefore: And go on to perfect thy all beautiful*

beautiful Perfection. For yet more Graceful Things are to be added unto thee: For great and wonderful Matters will be expected from such who come up to be my Head-Bride. Therefore (saith he, who is Faithful and True) more Excellent Glory must be given unto thee.

Ah my LORD! I know it; and therefore do wait for it, even to be a Metamorphosed Creature in an holy Transparency. But from whence must this come? Who must raise up such a rare framed Piece? A Workmanship this must be indeed? That which will manifest a much deeper Wisdom and Almightiness, and peculiar Love, Grace, and Goodness than hath been yet known since the Fall. O my God, when wilt thou set afoot the Beginning of this New Creation? O who shall be the First Subject of this Kind which Thou, O all pure Cœlestial Stone, wilt make Projection upon? For I do know Thee for to be that high Tincturing

* SOL Ju-
stine i.e. The
SUN of Right-
teousness, and
the True Sol e
lixir.

are so penetrating, that all gross and coarse Matter, which Thou passest through, turned is into a fine and transparent Quality. Ah my Lord, how do I long to have it so, that my Soul and Spirit may be Thy † VENUS

† The Morning-STAR,
to prepare for, and give
warning of the SUN'S
Approach. The which
borroweth its light from the SUN, and hath its Phases accord-
ingly, even as the Moon.

Divine: Who great Power of Love-Attraction may have,

even so great as Thou mayest be held so fast, as no more to part, but become as one pleasant Flame. Never shall I think my self secure of Thee, till Thou (O my LORD) hast dissolved me into Thy self. And so I shall know nothing more of Fear and Jealousie: Because of that high Tinging Power from Thy Deity. What else is this but the pure Nuptial Knot: and as a burning Saphire-Stone, that contracts many Spirits into one? O my dear JESUS, do not think to take up Thy Rest in Glory, without me. For now so wrought I am into Thee, that it cannot, nay, must not be. For is it not Decreed, that Thy Elected Bride, whom thou delightest greatly in, should ever be with Thee: And not only behold Thee full of Grace and Glory, but also receive, and participate of the same with Thee. But what if I should be Answered, I am in such a Worldly Principle, and Bodily Figure, as cannot be capable of that Glory, in which Thou appearest in the *Mount-Sion* Kingdom? O my Lord, for this I know the FAITH hath put no Restriction upon Thee: But thou standest in Royal Liberty, and canst bring down the utmost Degrees of Glory, by manifesting Thy self in my Mortal Flesh; there to redeem from the Sin by thy Righteous Nature springing. Wilt not Thou thus Sanctifie me with Thy self, that the Glory of thy Power, Wisdom, Goodness,

Goodness, and most Splendorous Light and Love may all send forth (as in an united Body) great Virtue, Strength and Power; while in a visible, mortal Form: that the Glory hereof may be much more marvellous, as they work through such contemptible Earthen Vessels. Sure, O my JESUS, Thou wilt work so strongly and violently, as to make an abundant Entrance into the very Essence of Thy All-glorified Nature.

December 18. 1681.

*The Effect of a Souls vehement Love,
which enters into the Deep Centre,
whence Love had its first Birth: which
is in GOD.*

NOW, Replys my Dear Immanuel, say-
to me: Soul, thou art now come as a
Flying Spark, and an Ascending Power :
which no Spirit, nor Angel can detect; or
drive thee out. Know thou, if I would my
self, yet I could not from so great a Force of
LOVE fly. Thou hast beset the very Hea-
vens where I do dwell, with so strong a
Garrison, that the FATHER willeth that I
should be Delivered up as an only Love-prize.
Seeing thou hast thus eagerly pursued after
me,

me, satisfie thy self that I will ever henceforth
 Thine be: Nay, thou shalt command me,
 with all my Riches, Wisdom, Greatness,
 Power, and Glory. Only mind to keep thy
 self a pure, undefiled, and chaste Spouse unto
 Me. All sensible Objects and Things that
 are before thee, do thou run through, and
 pass away from: that so thou mayest hold
 me for thine own, wholly immersed into
 one Spirit; for a Conjugal unity, and an
 holy pure Freedom on each part there may
 be. Through which, O Soul, thou wilt
 henceforth be disabled to hold in with any
 Worldly Thing, which doth not agree with
 me. Who am come to link thy Heart so fast,
 as that nothing of the Serpent's Craft may
 alienate: But so firm and true it shall be, as
 is betwixt the Father and Me. That thou
 mayest know the Father loveth thee, and
 willeth I should unlock those secret Gates to
 let thee in, where all thy Walks may be
 pleasant, fresh, and green: with the High-
 born for to be, as Fellow-Associates unto
 thee, being the Heavenly Train that do fol-
 low me, among whom thy place shall also
 be.

Mount, O mount, and Fly: and over all
 Spirits, Creatures, and Things in this Lower
 State stride. Come up to me, I say: and
 unite with my Power, Wisdom, Love, and
 Purity. And that shall be as an encompassing
 Host

Host about thee. Take, O take, and thus
 freely, what is Mine: For by that Coelestial
 Marriage entred into, it is become all Thine.
 Now pass thou, and look over all those
 hard Winter-sufferings, that have befallen
 thee, in conformity with me. Call up, and
 that always my Risen Life hid in thee. It
 is not to be crushed any more. Remember
 you are but transiently in this World to be:
 Your Home is with me, appearing and dis-
 appearing in the Body Corporeal, as occasion
 shall be fitted out to act and do Wonders,
 such as shall conspicuously Glorifie me. For
 which end the Figure of an Human Body
 yet upon thee is to remain, that Inward Ma-
 jesty may shew it self, to over-cloth the vile
 Face of Mortality with impregnable Might,
 over all of That which would that Ap-
 pearance slight. For now, O Bridal Spouse
 of mine, consider with thy self by whose
 Side thou art to lie: And what Degree,
 and State I thy Lord and Husband am now
 in, that have taken thee into my Bosom
 Love, my very Heart for to discloie. I am
 no more to be reckoned as a poor and de-
 spised CHRIST, a King without a King-
 dom. No: it is far otherwise. Thou shalt
 this both see, and know: And of the same
 Goodness and Glory with me enjoy, in this
 visible unity. Which I would have thee
 keep up thy Faith in. Then shalt thou have
 all

all Communion in Power, Love, Light, and Joy in the TRI-UNE; where Redemption thou shalt find all about thee, as one Everlasting Love-Joy, for the New *Hallelu-jahs*, to be Sung always.

P. S. *November 22. 1698.* Upon the Recollection of this Secret and most Intimate Entercourse, betwixt my Kingly Bridegroom, and his own Virgin-Spirit in me, (which was of that strong Magnetick Power and Force, as I could do no less than record it, for a private *Memorandum*, that I did reserve it Secret, never thinking to bring it into Light: Now after the space of Seventeen Years, there is a stirring Motion in me, after some Doubts, by reason of the Singularity thereof, which might be a Stumbling Block to some, and I am strongly instigated, to permit the going of it forth at this Time: Because it hath been Verified to me, in a Propheticall Spirit, that it should be for the provoking, edging, stirring up, and sharpening of such as Predestinated are to become jointly One with me, for the making up of this Virgin-Bride. For many Fire-Stones are hereby called, to make up One pure flaming Love, for Conjunction with Him, who is all-Desirable and Lovely. For the same Emanations and Out-flowing Powers, experienced and witnessed, that have been mentioned

tioned here, are not to be appropriated to a Single Person, which only may stand for a Precedent, for to give assurance that the Lord CHRIST is as free to let out Himself in this way of intimate Love to Thousands, who of good will and vehemency of Love shall be after this manner drawn out unto Him. So according to the Scope and Intent, why this Secret Thing hath been Published, let Impartiality of Judgment hereupon pass. I commit, and rest in the Counsel and Wisdom of GOD, who foreseeth only, what the Issue of all these Manifestations shall be: And who would not have them Sealed up, because of His Day, which so near approaching is, for the Effusion of this same Spirit Universally.

Divine

Divine Openings of the Year
MDCLXXXII.

The First of January, being New Years Day.

Remarks upon the Old Year.

WHerein the Lord GOD Almighty hath after sundry ways and manners, appeared for me: as to the Increase of a Spiritual *Stock* of Life; and opening ways for the laying of it out, to his own Praise, and great advantage to my self, and others, in order to the accomplishment and consummation of the full *Process* of the Spirit's and Soul's new Generation, (which Revealed was, and Published hath been;) till all suitability there may be for Marriage-Union with the LAMB. Which then Solemnized will be, with an high Angelical Shout. Whence a numerous Heavenly Host will go forth, this Earth, that now so polluted is, to subdue and clarify: And as the Offering of the Lamb's Bride, it to possess and replenish.

Great Goodness hath followed me this Year: which I do keep up in a thankful Memorial to my God, for the largeness of his Favours towards me, as who alone hath minded,

minded, and looked after my Concerns. And
 as to the most weighty Point, which is to
 keep my Spirit up in the *Ascending* Motion,
 and Works, in which I am to proceed on still,
 in the Power that is Daily to renew from
 the Holy Spirit of JESUS; herein am I all-
 fully fixed and confirmed. And although
 I have been under some Probation by my
 Friends Remove out of this visible Mortal
 Figure, who for Ten Years did concur and
 stand with me, in pursuance of the great
 Things of the Kingdom; yet, I doubt not
 but the Loss of Him will be made up to me
 manifoldly. And my Faith is that he was to be
 Removed, and to give place for some other, or
 others, in Spirit to stand in his Room, and
 to finish what he left to be perfected. For
 the which thing I am waiting upon Thee, O
 Infinite All-foreseeing Wisdom, to shew and
 effect these ensuing Years that are to come:
 That so I may treasure up more of Thy great
 Goodness. For I have large Expectations
 from Thee, my GOD, and my All-saving
 JESUS. And seeing it is so, well may I
 follow Thy new and living Track, and keep
 to That which Thou hast entrusted with me.
 For have I any other Goodness from which
 may, or can, flow down the Blessings? No:
 none surely. I do deny all but what (O
 GOD!) cometh from Thee only: Thou art
 my growing Revenue, and Riches, and Daily
 Income,

Income, which I do live by. Therefore I will not Thoughtful be, so long as Thou wilt be the Multiplying Grain of Faith in me, in which will consist my signal Blessing. A Gift it is all great and worthy of Thee, who the Father of my Spirit, after so high a sort, art. And so answerably to thy glorious Power and magnificent Greatness thy Gifts are. O how highly prizable is it therefore to become wholly Thine, Born again *in Time*, as it was *before* all Time, in the ancient Paradisical Purity, where nothing of Sin was found! O Blessed State, how greatly doth it revive me! When I can it believe, it shall be so with me. O Lamb of God, Thou wert for this end Slain, that thy Blood might be sown, for a Sinless Life to get up again. Do Thou but this effect for me, then Thou a Mighty Saviour will approve thy self indeed. And although it is not seemly for me to limit Thee as to season, or to desire it may be this ensuing Year, such a change for to see as my Soul and my Spirit immaculate made, (as in thy Personal Humanity;) yet, sure this could never come too sudden upon me, as to find an unreadiness to enter hereinto. For nothing so dearly valuable is, as to be Effenced into the Nature of Thy spotless Purity. O Come: and my Salvation all intire and perfect be. Let me so know, and so feel Thee: Then doubt I not but the greater Works

Works will follow me : which from such a new modellized Life I shall be enabled to act forth and do. For *Wisdom's* Spring will give me to know my Time, Objects, and Place, for stretching out Thy mighty Hand of Power on Subjects, fitted out by Thee, to proclaim that indeed, *Thy Kingdom is at Hand, and Thy Power is raised all things to command whether in the Heights Above, or in the Depths Beneath.* O my God, for this I shall most closely to thee cleave, and keep a watchful Eye, to see how this Year also thou wilt move, and make my way more near unto Thee. And that I may perceive the Ground I stand upon is firm and steady, to bear me up against all Shakings of the Earthly Mould, my stable Rock Thou art: with which all-clothed and fortified let me be, that no Fear or Terrour may touch me; but I may walk in Thee, O impregnable Rock of Ages. As a running Chariot let thy Spirit be in me. So come: Even so come this Year ensuing, and with me Abide, Lord JESUS.

February 5. 1682.

Remarks made on my Widdowed State.

FROM Year to Year, since Mr. *Lead's* Decease, this Day by me Commemorated is, Now the LORD my Maker is my true Husband:

band: in whom great Joy and Solacement I have found; and therefore for no other I can ever be, since the loss of my Outward and near Bosom Friend. But this Acknowledgment in particulars I must give, how this Year my God hath in many Circumstances for me appeared, and hath more than Ten Thousand Relations made up to me, in various Providences, that may draw forth a continued offering of Praise. I have been in the Outward Widowhood now Twelve Years: And I do count my Age to be Eight and Fifty Years. My Days and Years have run swift, O my God: But I have not yet seen, nor am come up to, that Degree of my Eternal Nativity, that hath been shewn; that true *Eldership*, which may give me place and possession with those *Elders*, that about the *Lamb's Throne* are in great Glory. For the which growth and degree of Unity, let me yet live, if thy Will it be, to reach to that Great and Golden Age; in which Death may swallowed up be in that Spirit, from whose face, presence, and power all of Mortality away must fly. This I do see, as I do look into the Glass of Eternity that opened hath this Mystery. O sweet *Jesu*! let this Day appear to be now very nigh.

June 6.

June 6.

The Espousal Ring.

Contending for the Faith, I saw a Gold Ring, with a Precious Stone set in it, which was given to me. Upon this considering in my Mind, it was made out, how this was the Ring of All-precious Faiths, which I was to put on as a Pledge from my Lord and Bridegroom.

August 17.

I Did feel mighty Pulls and Drawings of my Spirit to the upper World, where with my Eternal Mother, and Virgins of an High and Holy Order, I found my Superiour Angel in a free liberty, for an internal Discourse with my Princely Shepherd and Bridegroom, there also appearing. Who said to me, that I was now taken in to an Essential Communion, and High Fellowship, in which an intercourse might be entertained, for Communication of wonderful Knowledge, relating to the New Creation. For this end, said He, thy Spirit and Mind is called away from this lower Orb, to attend and drink in, the Words of Wisdom, that so mingled in her pure Beaur of Light thou mayest be, drawing

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ing pure Breathing is of Life from her Central Deep. Thus thou wilt her true Similitude be, so enabled, and made strong in Spirit, as to break through that Gate that letteth into her Principality. Which I hath not been seen or understood by any, but by them, who in vehement Love have her sought: So as to find where her Pearly Treasure doth lie in Secrecy, But this I shall tell to thee, both an Eye, and a Key required are: The one to pierce as deep as a Deity; the other to unlock and open that Principle, out of which the Wonders must be acted forth.

Now, whither wilt thou go, or fly?

Is it not to you I Vigh?

Doth not her rising Star direct you to turn in; and sink away, and make your pass beyond Nature and Creature; till you come to the endless Bounds, where all lovely Varieties are to be found and possessed. For it is the Father's Will, with Mine; you should not only in Wisdom's Glass these Glories admittance have to view, but them to Inherit: Yea, in that Degree as to give; and confer the same upon the Worthy, that proof do give of a Birth-Descent from a Virginal Mind.

Upon this free and sweet Contenance with my Lord, the Latitude of his Love and Grace was such, as I more than amazed was, that

that with such plainness of Instruction I should be followed still: and receive to communicate, and bequeath to whom I would. All this I did ponder well: and could nothing less do; but eat these Living Words down; that in Oneness I might be with this great revealed Mystery.

September 3.

THE Deep Mystery of my Naturalization in Wisdom's Principality, is by her Key, that hath the Eye, is now unlocked and opened: that so all meet my Spirit may be made, to entertain its Princely Bridegroom, as risen from the Dead. For we being Baptized into the Death, with CHRIST; He is as one begotten again from the Dead in us: and so is raised by the Quickening Spirit of the Father. This Spirit doth enervate his Soul, and mount it away: And Christ being in Person already Ascended, and sat down in Heavenly Places, and having by his Life quickened and raised up the Soul, by a strong and vital Power draws it up to Himself. Which is *Ascension*. For he will take his own up to be where He is.

When it is come up, it is so immersed and interwoven with the Spirit of Christ, in his Glorified Person, as that his Glorified Body

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becomes

becomes our Covering: He in us, and we in Him: Which must be the Character and Mark of our Naturalization into the Holy Island of Wisdom's Principle: that I in Spirit am often made to see, as taken into this high Essential Communion.

All which lies invisible, and not seen to the Eye of the World: but is a secret Transaction of Spirit betwixt Christ and the Soul, Ascending and Descending; and this Unity, and high Conjunction, by continual Exercise in the Spirituality of the Mind, may drive it self so forth, as at last to make the very Outward Body to shine, answering to Christ's *Transfiguration*. When he thus to me appeareth, I shall be like unto Him, receiving Glory for Glory.

Why therefore delayest Thou, O my Lord, thus to appear, that so after thy Image I may Awake? Oh! make hast Thy Words to consummate, that unto Thee conformable I may be found, thy *Name* to bear: As it beloveth her whose Spirit unto thee now Wedded is. So shall I Naturalized be among the Inhabitants of Wisdom's Blessed Land: and that all-Golden Key obtain which shall make her Treasures open stand.

September 10.

September 10.

THE Gate of this Heavenly Principality, that hitherto so shut up hath been, now daily further opened is. And it is shewed, how the being *made in the Image and Likeness of G O D*, implicth Command, Power, and Dominion; and an orderly Subjection of the whole visible Creation, to the invisible Spirit in Man; that (from the Deity imbreathed thereinto) the Majesty in visibility was here to represent and personate. Indeed, G O D being Sovereign, and absolute Lord and Governour of All, Man could not bear His Likeness and Image, without a Power to govern, and command All things under, and in Subordination to Him, as a Vice Roy under the Great King of Kings. And when it was said that Man was made in the *Image and Likeness of G O D*, this doth to us imply, that he was Perfect and Compleat in Himself, and so needed not to have recourse to any Creature without, for to perfect and compleat his Enjoyments; as G O D is perfect and compleat in Himself. Therefore it was said, the First *Adam* was both Male and Female *in himself*. He should never have gone out of himself for any Creaturely Help; being *in* himself both Male and Female. Oh,

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this

this happy and blessed State of *Adam*! This is a great Mystery: His Male was his own Eternal *Will-Spirit*, immediately descending from the pure Deity of the Holy Trinity; His Female was the Eternal *Virgin-Wisdom* of *God*, which was in Union with his Eternal Male-Spirit. Oh! Blessed *Virgin-Wisdom* had Espoused her self to *Adam's* Eternal Spirit. Thus *Adam* was Created Male and Female, compleat and perfect in himself, as Mystically implied is in *Genesis* the First, *ver. 28.* that is, *God* blessed *Adam* in his Marriage-State, in his Union with *Wisdom*, his Eternal Female, whom he had obtained for his Spouse in himself. *God* saying unto him, Be Fruitful, and multiply, and replenish the Paradisical Earth, with an Off-spring from thine own Loins, such as may be both Male and Female, fit to possess the fallen empty Spaces of the Fallen Angels. This full compleatness and perfectness in himself, is That which doth the true Image and Likeness of *God* manifest and imply. Thus *Adam* in Conjunction with his *Virgin-Wisdom* should have brought forth all his Posterity, in this Divine Likeness and Image. And thus every one of his Posterity would also after the same manner proceed on to bring forth theirs: and so to multiply all fruitfully, in the Blessing, as so many Living Images, and Similitudes of *God* in Nature, branching forth

forth in a Paradisical way and kind, from the Life-Tree-Root.

[Here the Original breaks off, being torn and lost ; causing a very considerable Defect : But this Matter was again about Twelve years after called over again by the Spirit, in a Manifestation, call'd the *Morning-Star of Wisdom*: or, *A Marvelous Manifestation by Wisdom's Morning-Star risen upon my Mind, to be Communicated to the Worthy.*]

September 20.

I Had in the Night a Vision : it was the Sight of an Infant, new born, that was brought to me; and it was said to be *Mine*. But I wondered at it: for I knew not When, or How, I brought it forth. Then I Questioned, whether it was Male, or Female? And it being examined, there was no Mark for Distinction upon it. Which was Marvelous, to consider what manner of Child this would be. And when I call'd it over in the Divine Sense, it was said, *This Figures out the Mysterious high Birth, that will be Mighty in Power, and Wonderful in Wisdom and Majesty.*

And it is Open'd to me thence that this Child, being a Masculine Virgin figured out, doth represent the Eternal Spiritual Off-

spring, that *Adam* should have brought forth from God's Eternal Virgin in Himself. And so it is to be renewed again, and to have its Succession, as *CHRIST* the Second *Adam* becomes the new Birth in us, being Male and Female, and so multiplying Himself; tho' under the Covert of a Mortal Figure.

[According to the foregoing Visional Appearance, and Application thereof, by the Word of Life and Power, as a Circling Flame, passing through the Inward Parts, an Assurance was shortly after given, of the near Fulfilling of the same. Which is to be from the mighty Masculine Spirit of Faith, impregnating the pure Virgin-Womb of a Dedicated Mind. And before this Lordly Birth can be perfected for Breaking forth, it was shewed, how it was to receive the Influences of the several Archtypal Planets and Powers: Represented in Vision by Seven Mountains, as so many Forms and Sources of Pure Angelical Nature.] This was about the latter end of the Year.

Memorandum.

My Book of *Divine Revelation*, opening the *Seven Seals*, and the *Seven Thunders*, was Printed and Finished on the 8th day of December, 1682.

December 25.

December 25.

THE deep searching Spirit was yet further Inquiring into the Mystery of this Birth, that it might altogether to Perfection be brought. And then the manner of it was in this wise shewed to me, that Seven distinct Fountains must all run into one. Which were denominated particularly: 1. The Fountain of Love. 2. Of Light. 3. Of Faith. 4. Of Wisdom. 5. Of Perfect Purity. 6. Of meek Humility. 7. Of Almighty Powerfulness. Now in order to bring forth into manifestation this perfect new Creaturally Birth, all these Fountains must open in the Soul's Essence, and break and run into one another, and so in it drown and swallow up the Soul.

Then was it said to me, There will you find that God in you will become a Place of broad Waters, what shall be all healing, as thus commixed together, so that it shall be no less than a flowing Deity. Then was that Scripture superadded to me, Out of your Bellies shall flow a Well of living Waters. Then was it further opened, that this was the absolute Fund and true Ground of the new Creation, that must spread it self after this manner, from whence all fruit

ful flowering in the Heart a covering will be, that nothing of the Earthly Part should be able more to put forth. Now after thy Model is cast, it produceth all serene Peace and exulting Joy. So that nothing has power from the Earthly Life to disturb or annoy. And until these Fountains do come thus to flow, and to break into one another, each one in their own kind and property, no expectation there can be, of going forth in the might and power of a new risen Body, whereby God may become manifest and Great, by putting forth through the Soul his own Acts and Deeds. Then was it verified to me from a feeling Sense of what was here defined, that this I was to commend, and set forth to them that were with me in Spirit conjoined; that they might participate of these most deep and inward Fountains, flowing into them, that were both for feeding and refreshment.

Another Relation of the manner of the Transfiguration in spirit, which was upon the 16th and 18th of August in this Year MDCLXXXI.

THE Opening of the Eternal World came into me, where I saw some Persons called and brought out of this old Terrestrial World, into the Light World, where

where the Father of Light was manifest through the Bright and Glorified Figure of the Son of Man, that now was in the Form of God, empowered from henceforth, to clarify gross earthly Matter into a Spiritual Etherialness. Which Honour was given to this our Son of Man, God moving in, and upon, the Luminar part of his relapsed Creature. After this sort it was first made obvious unto me, and shewn upon my own outward Bodily Figure, which was as taken up into this Eternal Light-World. And which no sooner was encompassed with that Love (and Light) flaming Element, but the Heat of that made my Old fall and moulder away: Seeding nothing left but a Flying Spark, which entred immediately into this pure and bright Element.

Then did I see several Molds. For tho' unclothed, yet I was All-seeing, as an Eye of Light in the Holy and perfect Element of Light. And the Molds were as of Gold: and of various Fashions, some larger than others. And there were numerous of them generated, and wrought out without any Hand, or Working Instrument. And this Glorious Element opened, and shot my Spirit forth into one of the larger sort of these Molds. And I found my self Substantialized into the Glorified Figure, with my Head King, and Prince of Glory. With whom I
had

had most unspeakable Solacements: and I asked him, who those other Molds were prepared for? And he said, for such as can adventure; to come out of the Old World, and to bring nothing out with them, but what they reckon is to suffer a mouldring and falling away. Then did I nominate some Persons, that I judged might come up to this High Resolve. And it was Answered me, to this effect, 'It is true, they are trimming their Lamps, and making ready: But there are Shackles which they cannot get loose from. But there will be a Breaking off of what ever hath with-held. For of such only are the Plantation of the New Heavens, and New Earth. Whereout all the Wonders shall be shewn forth, by them that cast into these *Angelical Molds* are, to come forth as God's mighty Worthies, to enlighten the whole Earth, in Power and great Glory.

Much more was Revealed: Which shall be known in its Time, as in reference to what, and where, the Beginning of this great Change would be: And how near it is for the Universal Election to be hereunto Gathered in. For this Generation must not pass away, before somewhat Signal accomplished shall be.

This being a somewhat different Narration of what is in its place inserted already, was here thought fit to be superadded.

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Divine

Divine Openings of the Year

MDCLXXXIII.

New Years Day.

ABout one of the Clock I Awaked, and waited in my Spirit for what the Lord would further appear to me in, as to those Seven Fountains, which were shewn me, through which the Fulness of God would come to fill our Earthen Vessels. For the which Praying, I saw as out of a deep Darkness, a white Silver-shining light stream forth: And the Angels of some Persons that were known, with my own Angel stood waiting upon it. And we had each one a white Cloud that covered us, and figured it self exactly to our Bodies, as a Light-Garment. At which I saw our selves clothed all alike: And I heard a Voice behind me to say, *It concerns you so to be, for ye are Begotten of the Father of Lights. And henceforth your Walks shall be with the Saints of Light. And the Light of the One Eternal Day shall shine through and through you, to give discovery of Invisibles, that appear, and move only in the Light Region; where ye may see your own Angelical Figures, walking as out of Time in the Eternal Liberty, seeing the Face of GOD continually.* And this Fountain

Fountain of Light (as shewed it is to me) shall arise and spread it self over all that love to walk and dwell in Light. And, behold, the bright Glorified Person of the LORD was seen as in a bright Heaven of Light: And he said unto us, Ye who Children of the Light are take care, and keep your Garments undefiled, not mixing with the dark Night of this World: that so ye may be meet to go in and out as Fellow-inhabitants of that City, which GOD and the LAMB is the only Light of. And in that clear Mirror ye shall see, and know, all secret and hidden Things, as Heaven-born Seers, that have an Essential Light, not borrowed, but purely opening from the Eternal Centre of Light.

January 14. 1683.

THE Word this Morning that was given me, was this, As ye have waited for Light, Wisdom, and Revelation, to know in what way, and order, to walk towards your God, the Fountain-Light: So now in the Temple-Court of a separated Mind and Heart (as one cast into a forgetful Sleep in CHRIST your Spicy Bed) there wait, and lie; until Awaked ye be with such a Trump, as the Everlasting Life-Breath may pass through,

through, for raising up to that Light of Glory, which even upon the new vile Body is to shine, and a Covering for to be of all them, that to make up the Lamb's Bride and Spouse appointed are.

May 10.

THE Spirit still driveth close on for its Body of Omnipotency to rise, and gather upon it: That so the Shame of its Nakedness it might no longer behold. And in it self all being now finishing in order hereunto, for the dissolving the Body wherein Sin had dominion; the very Walls of that House, in which the Leprosie had fretted, are given up to be demolished. Nay, my Spirit and Soul have altogether left this their first Habitation, and can own it no more. And I am become as a wandering Ghost, ascending and descending, looking every where, within the Circumference of the Eternal Element, for that most inward bright and transparent Body. Oh! for this no presumptuous Soul let me be accounted: neither reckon it any robbery from thee, to let me receive such Clothing, as may render me the very Perfection of Beauty; and that for no other end, but to become thy Love, thy Praise, thy Joy and Glory. So will the Shame of my Reproach
be

be taken away : And no more shall I be termed Desolate or Forsaken, but be called by *Thy Name*; having a Body all comely, and every way suited to thy Glorified Personality. Can I then, O my Lord, be too bold, free, and urgent with Thee, for the accomplishment of this so great a Mystery? Having run through such Degrees of Knowledge, Light, and Prophecy, what remains, now then but Consubstantiation with that Power and Wisdom, which may overthrow all of Fallen Man, and the Strength of the Beast's Kingdom; which Monopolized hath that which is due to the Lamb of God only? My Spirit, and my Soul, I feel in such a fiery zeal, that I can no longer bear to see this Holy and Pure Thing thrust under every where. O Mighty KING arise, and cloth thy self with that flaming Body, which may burn up all gross Earth, and Stubble: And, as pure Lightning run and pierce through those Bodies, which are as Brails and Iron; and so come then to know thy Power is risen, to dissolve what is as hard as Stone. Is not this long Dead Watch now in this World to be Awakened? And by what can it be, O GOD, but by the terrible Thunders of thy Power? Which sent forth may be, by such as please Thee. Even so, my Lord, Amen.

June 20.

June 20.

UPon some foregoing Solicitations for the All-powerful Body to be put on, for Manifestation, in order to Glorification; being herfor exceeding pressing in my Spirit with the Holy Trinity, for Accomplishment, perceiving this Driving was of the LORD: The Birth being now grown too big for Confinement, doth now begin to travel in the Greatness of its Strength for Enlargement; its Time approaching near. For the Virgin Womb where it lieth, is now greatly in pain till a Kingly *Messiah* do come forth, that may be attended with his own Heavenly Host, to welcom him into this World, by giving up all the Kingdoms, which the Serpent and Beast have so long maintained by their Strength and Subtilty. This is the Mighty Birth that All-Ghostly is, that must supplant this Potent Prince of Darknes, and all his Hierarchy. Therefore well may there be all puttings forward for its breaking forth, where a true Quickening Body is most sensibly felt; though for the present it may be secretly kept, till it shall plainly declare it self. Which in an all-hopeful way is for to be brought forth into Manifestation shortly. For the Lord of this

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Birth

Birth hath revealed the Time to be very near: and hath described what will follow upon it; as, all the Blessings of the Eternal Principle, that brought forth shall be with this Birth, who is the true Heir of all that the Creating Power of the Infinite Deity shall produce. This is the new Springing Crop, that must come up where the Spirit of Faith hath been sown. But how rare and choice a Grain is this? very few there are that *have* it: and fewer yet that (having it) can *preserve* it from being choked with the Carnal Reasoning that will twist about it. This is a Plant that must stand alone: and no other Seeds are to mingle with it. It is a most tender and delicate Thing, and cannot bear the heavy ponderous Body of an Earthly Sense to spread over it. For the Life of Faith is a distinct Essence, and can agree with no other Life but what is of its own Nature and Quality; working all by a Divine Spiritual Power. For it is a Spirit that can effect what it Believeth for, if it runs all-free up to the Omnipotency of its own Originalty, from whence it derives its Nativity.

September 3.

September 3.

NOW as I was made to seek and inquire what manner of Birth this should be, that consist would of Spirit, Soul, and Body, All-Celestial; It was revealed unto me, that I my self must this pure Nazarite Birth become, and know the Laws which it is limited unto, quite different from what hath been hitherto received, or understood. All of those former Laws, though in their Administration Holy, Righteous, and Good, as delivered by way of Precept; yet are too Weak: They had not the Power of a Transformation, and Heart-Renovation. The Fleishly Birth was too strong: it would not hereto give place.

But my Lord hath shewn, and Answered my Inquiry in this Great Thing, plainly discovering, where the Let hath been, that hath hindred *Sion's* Plants from thriving under all of the Droppings. Though Line upon Line, Preaching upon Preaching, and Praying upon Praying there be, these pass away: But the Root-Essence of a Sinful Nature doth yet remain. But now, as to those that come to be Born of the Holy Ghost purely, they are a Law to themselves: They bring the Ark of the Covenant with them, and the

Testimony of Truth is a constant Rising Spring in them, which they cannot depart from. Oh! this is the Highest, and the Last Glorious Ministration, that shall change the Black-Moor Stain of Sin, and clear up a Body of Righteousness. Then we shall see the perfect Beauty of the *Born in Sion* all clearly.

It was then given me to know, and take a Draught and Copy of this New Law of Spirit and Life, from my Lord: Who is not the Letter, but the Power, of an *Endless Life*: making out to me, after what way I should know and feel the force of this Fiery Law, as it is a *Bodily Birth*, going forth from me in Outflowing Acts of Power: that cometh under no Subjection to any Degree or Law of a Creaturely Constitution, but moveth in God's Royal Liberty of Will, binding and shutting up, loosening and opening as it pleaseth. For it is a Free born Spirit, which is able to maintain its own Right, by Law of an All-powerful Might, in its inherent Law of Life. To which it is to be confined, and in Wisdom to exercise every Member, and Property, in high and great Exercises, to shew and Testify that JEHOVAH is come to fulfil the Royal Law.

September 14th

September 4.

A Stirring Birth moving it self was now felt, as after the Image and Likeness of Our *Jehovah*-God, to declare, that He is into Flesh descended, there to fulfil and verify this New Law, in great Power and Glory: And make that Honourable that hath been Despised; because once found weak in Birth of the Letter, but now Strong and Impregnable in Spirit, which riseth up to Victory. And hereby will it regain and recover all those choice and principal Immunities, that God would not adventure with *Man*; till this Law of Truth and Righteousness become a Birth in Him.

This then, O my Lord, is what thou art moving in me so strongly for. What shall I say, but give all place herein to Thee: And henceforth know no other God, nor Law, besides Thee. For I do see Life and Death set before me; Blessing and Curse. Since if I fall in with any other Law, but what Thou thy self wilt be to me, Hell, Death, Destruction and Curse will follow, as written upon Mount *Ebal*: Which is the Degenerated Nature, where the Rudimental Laws so forcible, from the Rational Ground, are found. All of which must be dissented from,

and the Law of Faith submitted to: which is the only Ruling Power that we must be absolutely limited by. This I now, more than ever, am made to know. For the Great God, and only Author, of this Faith, hath shut me up unto it: and wonderfully dealt with me about it, that I might be fully converted to this High Faith. And he hath indeed come so close to me, by convincing Arguments, that my Reason hath no more to say, but must give way to this Spirit of great Supremacy. And cause there is for it, in that this Faith can extend it self into the infinite Latitude of a God-Almightiness. Therefore it is but reasonable that cross, crooked, subtil Reason should stand all silent before it. I find it is the *Esau-Birth*, that *Jacob's Spirit* of Faith must totally supplant. Concerning which there hitherto have been many Combats and Wrestlings: But all this would not do, though animated strongly from the Light of the pure Unction. For the Strength of the Law of Reason would so mingle with those Lower and First Degrees of Faith, and so subtilly transform himself as I could not discern him. For as much as he would be for such a kind of Faith, as might bear the Shackle and Weight of this Worldly Principle at its Heels, and have a Reference and Trust to those Creaturely Things, that are the very Workmanship,

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and Craft of the Rational Spirit. So that, in truth under this covering have lain many strange Gods, that have been believed in and worshipped. For it is now set before me, how that as all of This Creations replenishments, Pomp, Riches, and Honours, Fulness and Plenty, is gotten (and enlarged) by the Industry, and the Craft from Rationality, that very able and skilful is in all of this kind: So whoever have gained most of the Worldly Dross, and are Masters of these Temporary Goods, they are the Great Potentates, and are as Gods upon the Earth, having even more trust and fear attributed to them, than the only true God, the Creator and Original of what the Man of Reason gets his Subsistency from. This I have looked upon with a most painful Observation, and great Indignation.

Now for this there is a Groaping and Cry of the Elect Seed of GOD, who have no lot of Temporary Substance, that they among these can claim. For each one lives in his own Propriety. And now what is to be done for these that have no Inheritance among their Brethren? They must be as Bondmen to them, and serve them: or else they must not take part with them. Nay, one Fellow Saint upon this Account, is made subservient to the other, and to bow and connive at that which may be reprobable.

This is an hard Yoak upon the Disciples Necks: so that we must find some way for the breaking it off: For it must not continue thus to be. Now the Time of the *Lily* is putting forth: Whose Toil is to cease, and to spring up all free. For which end the Lord hath emptied me, that I might search and find, what is in my own Eternal Native Principle: Whereunto I will only confined be.

September 10.

FOR, upon some weighty Matters that were rolling too and fro in my Mind, it hath been said, *Let not the Eagle wander from her Nest, that would bring forth her young, the Princely Heirs of Faith.* And: Know, that where Two or Three Dove-Spirits do in the Eternal One Agree, and for a Time so Hide, and only manifest to each other be, they may from the Root of this *Lily* bring forth a numerous Angelical Host to replenish the Earth.

October 12.

October 12.

I Had a Vision of Three Flying Birds, with great out-spreading Wings as an Eagle. And there was a Book that before their Faces was, so that I could not see them: a Book before the Face of each Eagle; the Books being open towards themselves. So they seemed to be upon their Flight: and the Books were as if they sprung out as from a Root, or green Stalk.

While amazing I was at this Appearance, it was said: *Do not hereat wonder; these Books shall no Blind upon the Face of the Mind be. For they themselves are the Faces of another New and Living Testimony, that growing is against the Time of a more free and universal Declaration, of God's wonderful Secrets. And hereby it was given to understand, why the Books did seem to grow up as from a Root, and spread themselves therefrom: as expressing the Threefold Book of the Testimony, which is to spring up from the Root of Wisdom's Olive-Tree; from whose dropping Unction the hitherto hidden Secrets, throughout all Principles, Centers and Kingdoms, are to be revealed. To the continual surprize and wonderment of all, that hereinto shall look, will this be, when read they shall the deep Wonders*

ders that here unfolded are : that shall dispersed be by Angels, in whom will dwell the sacred Trinity.

October 13.

The Royal Exile. A Parable.

THere was this Similitude drawn out before me, of one that was Praying, and Making, and Writing Petitions, and making Decrees, as an Heir of and to a Kingdom: but could nothing effect, because Deposed, and Banished into a strange Land, that was under another King. Who did not at all heed, or regard this true and high born Prince, that to another Kingdom did belong. But through great Suit making to be restored, after some time of Durance and Suffering, the Great and Mighty King and Lord over All, did raise such Heavenly Forces and Powers, as to the great and everlasting Dominion did bring back this Heir of the true born Spirit; even so as to possess his Own Kingdom: Which in this very World known and manifested is to be.

Then appeared one Writing Decrees: and it was cried, *Who shall Seal them?* For otherwise they are but Blanks, that will no way be Obligatory. For such are all Prayings and Believings,

Believings, till the binding Seal of the Spirit do set the Hand of the Power hereunto. Which doth Authorize from the King and Father Everlasting: who sendeth out Spirits and Powers unseen, that will perform the whole Counsel of his Will. Therefore in all our Applications taught, we are to have our Eye and Expectation for the fixing of God's Seal.

Divine Openings of the Year
MDCLXXXIV.

The Recollections of the Old Year.

New Years Day.

*I. As to Spiritual Improvements and
Divine Growth.*

I Do upon Examination find my Spirit to have gained somewhat of Increase, as to the more inward and deep plunging into the Superessential Being. Wherein I have found the most pleasant, as also the most strong feeding, being come to my Native Ground: such a Pasture it is as is all-healing; there is a virtual Strength and Power groweth out of every Spice and Flower that springs within that Foundational Depth, which

which is deeper than all Depths that have yet been fathomed.

My Soul hath this last Year sounded something of it: an effectual Door was for some time opened to me, so that I saw and understood my Souls and Spirit's Unity, and their Consistency with this Bottomless Depth of Eternity. Where I found my lost Soul, which re-united its Power and Force in a most sweet Quickning, encompassed with the Impregnable *Rock of Wonders*. Such an entrance was here made for me, that while I was included in it, I found my Spirit as a burning Lamp, supplied with the rich Fountain-Oil, that did feed my Life with a Secret Joy. So that now I am given to know the many Depths I must pass through, who am in no middle Ways, or Centers to stay, but must cut through all, to be imbibed with, and Ingulfed into this Sea of Burning Love. Where my Spirit in its own native temperature is; feeling nothing that doth molest or disquiet it: So long as there I can keep and stay. This is the Rest indeed. But, O my God, who can it know, but such as have found that Life-Vein, which from the Heart of the *Immanuel* doth flow. Which, I find, can only conduct back again to the Fund of the God-head. For it is to be affirmed, that the Soul can never rightly know, or possess it self, till it comes to be all-

all-plunged there whereout it did first proceed. Often did I hear the Holy Spirit cry, and call within me, saying, *Come up hither: if thou wouldest be secured from all things, which in the World do offend, then mount and raise thy Mind thither, where the Unity doth dwell.* Many and various have been my Experiences in my Removes; and new Gates still have opened for my Spirit's Pass into the seven Regions of that Heavenly Countrey, where God only is my Mansion-House; that so firmly settled is, that I doubt not but there to be made a Freeholder in time, and out of time. Therefore the beginning and the end of Wisdom is to shelter thy self, O my Soul Here.

II. *Some Remarks of Divine Providences in this last Year, how, and wherein God hath appeared for the Exterior Man; which hath no Inheritance in this World but Himself: which is Great and Enough.*

SO as I may say, to live by Faith is Blessing in Abundance. For my God hath measured out to me according to my necessary Requirings: and his Store-House hath not failed me. For though it hath been brought

brought in scatteringly from, and through the hands of Creatures, all this I look on as but from one Hand, which is the Great and the Supreme Giver only. And let such as have been moved Instruments, freely out of love to thy Nature and Life, O God, in me, receive out of thy Treasury, far more transcendently than what in this kind they can give.

But here I cannot altogether limit my Faith, to be supplied in this way, though submitted I be, while the Birth of Faith is yet but in its Minority, and so must at the present be under the Disposal and Ministration of Creatures as to these Outward Things. But when the Heir of Faith's Kingdom is grown up, and doth well understand its own Being, Power, and Potency, it will otherwise be. For it is a Branch sprung out from the Essential Root of the God-head: And there abiding, what is it that is in the Essential Being, that may not be such an one in mutual Propriety? O my God, I shall not let this Birth-right go, nor yet sell my Reversion of this all goodly Inheritance, for any thing that can in hand be put, for the stay and support of the Corporeal Figurative Man. Although fore and strong have been my Besetments in this kind, to bribe and baffle me out of my hopes, and to nullify my expectation, that still looks forward into
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the Great I A M, who knows what my temptations have been, and what yet are for to come, for the trying of Faith. For none but tried and well-proved Spirits of Faith can be for God's purpose. Who hath wonderful Works to be done, and acted by them, when they deep enough Grounded shall be, and fixed so as not to be shaken with those raised Winds from the Earthly Principle, which plucks the Soul so often back, after its having taken leave thereof. O how many Earthly binding Powers! Oh! were Faith but steady and immutable, what short Work would there be made? For so it might quickly come to all that which it hath believed for. And thus no Wreck of Faith there could be: but to the *Holy Island*, that Peopled is with Wisdom's Royal Off-spring, a safe and speedy Transportation would be made. O Heroick Faith!

April 10. 1684.

The Royal Dove.

The Last Prize. A Soliloquy.

HAVING been a Spiritual Traficker for some Years, stocked with Heavenly Goods, which to a good Increase are brought, putting all to what Improvement I could;

I am now pressed to proceed on more vigorously than ever yet hath been, and by all means and ways possible to improve the present Measures and Degrees of Revelation and Prophecy, Illumination, Wisdom, and Knowledge. All of which, as a Vessel richly laden, I have sailed to and fro, emptying upon the Heavenly Shore: still hoping to take in another Fraight, which yet more Pretious and Valuable is in my Eye. For in these very Heavenly Things, which gone are, I cannot make my stay: Therefore for another Prize I am now bound. The which if I do not obtain, I shall look upon all my former Travels and Adventures (though not in vain, yet) short of what is to be wrought. Therefore I behold my self as come to the last and great Point, where I must stop, and can no further proceed: waiting for thee, O Blessed Tri-une, to set me forth yet once again in that Ship, call'd the *Royal Dove*, whose Bottom is deep and sound; where that weigthy Stone, and rich Jewel may be found. For the which I have sought both far and near, wandring from Sea to Sea. The Fame of it hath so loud rung in my Ear, that I can nothing else regard. For which made willing I am to be emptied of all my present Store, though Spiritual and Divine, so as yet now again to become exceeding poor in Spirit, and of all Spirituals
stripped

stripped and left bare: That so nothing but the Massy Deity I may now take in for my last compleating Fare, which may my Life free from all Bondage, Thoughtfulness and Care; ceasing from all Worldly Merchandizing.

April 12.

THEN no more bowed down shall I to Creature-Idols be, when possessing thee O God, the principal *Life-Substance* and *Treasure*: From whence I may not only free and serve my self, but thy Elected Poor, who under Oppression are, who also seek Redemption from thy Multiplying Store. This is the new and living way, which now I bend all my Course for.

Oh! How the Spirit of thy Bride doth call and cry for the NuptialKnor to be knit with THEE! Till then what Fruitfulness can expected be? No Man Child of Power can ever be born, till Impregnated with pure Deity. O! For this let there be a Virgin sought out, and brought before Thee, whose Heart thou mayest rest in. Well do I know some one, or other, shall this favour find with Thee: from whom this fruitful Birth of Power shall go forth to multiply an Angelical Host.

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When: O when shall this Thing consummated be?

Answer.

When LOVE as strong as Death shall break all Bands, and ascend into the very Secret of the Deity. Love is all-pleasing: Love is all-forcible. That may be permitted to enter into the very Heart of God, when other Things, though good and excellent, must know their Distance.

The Soul Replyeth with great Love-earnestness.

This then is my only Hope. For the Key of Love, Thou hast me given, that therewith I may unlock Thy Deep, where the Treasure of Thy Power hath lain hid. This is the Secret Thing, which I have been long seeking, that would all-fully reconcile my ranging Mind, to fix it in thy steddy Being, where no more occasion I may have for wandering out,

*Possessing Thee, my fruitful Vine,
Always flowing with Spicy Wine.*

April 25.

UPON this Expostulation, there came a mighty strengthening Word, being an Antient Prophecy given Holy David. Which was

was this, *He shall descend as Rain upon the new mown Grass, and as Showers that Water the Earth: In his days shall the Righteous flourish.* And so it goeth on to Prophecy of the Lord Christ's Dominion from Sea to Sea, even to the utmost ends of the Earth. There came now into me great Openings and Enlargements hereupon. And first it was opened, that the Lord had sent forth his Spirit as a Mower, that should clear the Ground, by cutting down the first and second Crop, that a Covert upon the face of my Earth was. And it was shewn me what the first Spring was, how it proceeded from Nature's Ground, and how it multiplied from a mixed Essence of Good and Evil, that brought forth wild and bitter Earthly Fruits, rank and unfavoury. Although something also from the Good Property, here and there, among the Evil did spring. Here the Prince of Darkness I found, could move, and stir up what would make for his Kingdom. Who is that Evil Sower, that is always at hand to inject, strow, and cast in a corruptible Seed, the Tares among the solid Grain to over-spread. This may be reckoned as the first Crop, that groweth after Illumination and Light of Conviction: The good Seed being much choaked, coming up but thinly, as being thus over-run with Worldly Cares, while entering into the various Temptations;

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which

which this *Outward Principle* hath to decoy the *Soul* into, so to keep the pure *Life-seed* still under.

This hath been my Experience in the very Beginning of my Work: and so onward. The Heavenly Plants abiding weak, (as Underlings;) till the Spirit came to view, and take notice of this over-run and mixed Ground. Who seeing so many strange Plants got up, this much displeased the Lord. Who had undertaken to new Plant, and set my Ground: that so Fruit might abound to a worthy and honourable Account. O how great is this care and diligence to bring this about!

Here is a continued Labour of Love: as I must, O Holy JESUS, from thy Spirit own. Who hath, as a sharp Sickle, cut, and plucked up much of this mixed Growth: that so thou mighest sow my Earth anew. For thou hast more pretious Grain still in reserve, when the Harvest is reaped. Where the Thistles and Tares among the Wheat did spring, altho' considered more Spiritually, as to the Inward Ground, not yet clear of Corruptible Matter. Thy Light was not freed from the intervening Clouds and Dark-nesses. But now, O my Jesus, I wait for Thee so fully to clear all away, as Thou mayest come down like to the Rain upon my new mown Earth. Nothing else I find will do, till thou sowest Thy self, as thou art
now

now an all-powerful Deity, for the bringing forth an unmixed Body, that may perfect Holiness, such as no defect way may be found in. Oh! such a Covering upon my Earth let me see. Till then no pleasure I can have to move, and live: Even till Thou, O Holy JESUS, both Seed, Fruit, and Ground, for my Essentiality art fully come to be. This then to that worthy and fruitful Crop soon will run up. Which shall be as the Ear of Corn, that springeth upon the Mountain of Spices, which shall shake it self as *Lebanon*, for all refreshing Food. In preparation for which to the last mowing I am come. For the mixed Harvest to be reaped is: and what is found to be Thine own in safe Store (I well know) thou keepest; and wilt to great increase bring it, so as to be sown again, in That which Thou hast for such an use separated. This Great Thing I do already see. It comes on as a blossoming Tree, branching forth it self over the face of my inmost Ground. I do this view with some little Delight and Pleasure: but not without something of a Check and Fear, while the Blossoms not yet to be Headed and full ripe Fruit are come. Yet in an hopeful way this blessed Sowing doth appear. The River from God, and from the Lamb's Throne doth the Root of this Blossoming Tree

feed: The mild and gentle Dews do daily on it fall, from that warming Element that that is All in All, both for its cherishing and its defence.

Now, how doth my Soul, and my Spirit, draw thy Life-Sap: Which I feel, as a Golden Elixir, my Veins to fill? But what availeth all this, until I come to be a flourishing full grown Tree, that may shed Fruit of such a kind, as may great and mighty Cures do in this World of Apostacy: which for so many Ages in a Bed of Sin, Thrall, and languishing Death hath lain? Which hath awakened my Soul to cry mightily at this time for a speedy coming up of this Medicinal and Vital Tree, which from all Death and Sorrow may free. And how, where, and when may this be expected? Can this otherwise be, but as Thou (O All-sovereign Tree of Life) dost sow Thy self in Nature's Ground, in a Glorified Grain? Whence no more in Weakness or Dishonour Thou wilt spring in this Earth of mine, but in Thy Honour, Power, and Might, by which Thou wilt do thy self, O Worthy Saviour, the greatest right, who so long under disrepute and wrong hast been. Therefore shew thy self both Lord and King, by thy fruitful Spring, that never more deflowred may be: But every day renew thy fresh Glories, sending out thy Ghostly Fiery Breath;

Breath; which may witness bear, that I live from thy flowing Deity, to move, act, and work from an immaterial Stock, which no Vulture's Eye hath seen. This is the great Mystery that under Clouds hath been; But the Spirit of Faith now flies into thy warm Bosom, and resolved is there to lie, till thou sendest it down to act forth these multiplying Properties of, and from, the Holy Ghost.

*My Lord and Bridegroom's Reply upon
this Expostulation.*

THOU Love-impatient Soul, what is it thou wouldst have, now thou art risen up as high as my Heart? where thy Love-importunities do so strongly upon me press, that thou makest me unreconciled to My self, till I do grant thee thy Request. Thou art the Only one that hast in Spirit come up to me, to move me in matters of so high a Degree, and Urgency. For they are great and mighty Things which thou dost pursue. But the pure and right Aims of thy Spirit, and Integrity of Heart, shall justify this thy Boldness with Me, in adventuring to draw thy Bow of Faith to shoot at this One Mark, which will the Great Overturning give to the Worldly Kingdom, and so make room for any flourishing

1st rishing Dominion. I will thee in no wise
 2nd check, for attempting so great an Enter-
 3rd prise: But pleased I am that thou dost
 4th make thy Spiritual *Essay*; that so Munition-
 5th Strength and Glory may descend to make
 6th strong the impotent and weak, that shall
 7th be made reigning Princes upon the Earth.
 8th But for this what Wheel, dost thou think,
 9th must Work? Such as yet hath never got
 10th upermost, to bear all other Motions down,
 11th that have arose from Nature's whirling
 12th Spring.

Consider therefore well what thou art
 upon. It is highly Magical. Thy Spirit
 must run deep in with G O D, and be shut
 in his Eternal Secrecy, till thou comest to
 put on the Body of the Wonders: which
 surmount will all of the Paradissical Pro-
 perty. For the Mystery of the Creating
 Word, shall in the Figure of a Woman,
 now in this latter Day, in the Earth stand
 Diversively and in Plurality: as shall be
 known when the Elected Virgin shall have
 conceived, and brought forth her First-born
 Son, that must this strange and marvellous
 Generation multiply. For the which one
 there is already pitched upon, whose Love
 hath burned as a Fiery Oven, ascending
 so fervent and strong, as it will not go
 back, till it contracts with all that may
 be called an all-powerful Deity. Well,
 let

let it be so: The Eternal Tri-unity will
 suffer that Violence, and have waited for
 such a violent press and onset of Love to
 come upon them, who could never have
 been moved, nor touched, but with a fly-
 ing Spark from their own Flame. Of
 which thou art the same: Do thou there
 lie warm in the cherishing Bosom, where-
 unto thou art flown up; and pursue what
 is in thy Heart to do, for thou never hadst
 so fair an Opportunity. For here the Eagle-
 Bird may be hatched from the constant
 glowing Heat, unto which thou art an-
 nexed. Suck, draw thou in, Coagulating
 Virtue from the Overshadowing of the
 Holy Trinity: For my Father and I, to-
 gether with the Spirit, all are now agree-
 ing and concurring, for the bringing forth
 the Perfect Birth, that long hath been in
 Election, and in the Species of a Prophecy
 and Revelation: But all this at a distance
 was: The very Glass of Vision, which in
 past and present Ages hath opened, yet
 still prolonged hath been, for Causes known.
 All of which hath been ministred for
 Faith's rising, and Love's working there-
 upon: but never intended as a Bed to sleep
 securely on. There is much more to be
 done after seeing: much more after all of
 this. Which thou, O Soul, hast done well
 to consider: and from this pleasant Bed of
 Flowers

Flowers to rise, and break away: For they
 are but the more bright and refined Shades,
 which as a Veil must be rent through,
 before thou canst in a Spiritual Personali-
 ty, substantially contract the Essentiality
 of a Marriage with the High Eternity. For
 here know, and see, wherein thy Danger
 might have been; hadst thou stayed still
 there, in the splendor and beauty of those
 Heavenly Appearances; these might have
 both captivated thy Eye and Heart. So
 as Spiritual and Heavenly Figures may be
 greatly hurtful, if they keep the Soul po-
 rring and working hereupon over-long.

Now then see thy way from Vision of
 Faith to Fruition, and Essential Partici-
 pation, of the Immense Wisdom and Good-
 ness: from whence immediate Acts of
 Power shall most freely flow, to recover
 thee out of all reproachful Impotencies.
 Do thou believe, and know, that I am
 thy true Lover. Do not slack in promo-
 ting, and bringing thy Desires to pass. For
 I do well know, that thy Freedom and
 Restoration, into the Peaceable Righteous-
 ness, Joy, and Quietness will greatly add
 to my Satisfaction, Joy, and Glory. There-
 fore doubt not but all those good and per-
 fect things which are with me, shall be
 communicable unto thee; whereby thou
 shalt know in what pure and close Union
 thou

' thou standest with me, thy Lord, who will
 ' consult to render thee both precious and
 ' lovely, putting thee on such new flowered
 ' clothing, in Spirit, that may be all-Hon-
 ' ourable, and consonant to my present
 ' Greatness and Glorification. For be assu-
 ' red, I shall not bear to see thee always dis-
 ' pisable, seeing thou hast given me thy
 ' Heart, and that all fully, with a fixed Re-
 ' solution eternally to leave it with me.
 ' For this, henceforth do thou know, thou
 ' art my Betrothed Bride: And I will own
 ' thee, and be thy multiplying Seed, and
 ' Provision upon all considerable accounts.
 ' Therefore in nothing be careful: knowing
 ' now whom thou hast to rest in, One mighty
 ' and all-sufficient to answer to every Requi-
 ' ring of thine.

The Spirit of the *Bride* hearing and re-
 ceiving an unspeakable Satisfaction, and re-
 freshment from these Words, breathed inter-
 nally into my Soul, whereby I might un-
 derstand the Mind of my J E S U S; this doth
 drive me out of all Figurative Manifestations,
 even of the Heavenly and Eternal Things
 themselves. So that I see I must lose All,
 that I may find G O D, (as freed out of all
 Images;) opening himself beyond all that
 can be named Material or Bodily; which
 Eternal Nature in its own Essence must be
 freed from, and clothed be with that fine,
 clear,

clear, and pure Garment which *Adam* lost, when he deviated from GOD. O! this is the wonderful Transnewed Life and State, which is to be understood and searched into: And that not only by the Spirit in me, but by as many as shall feel the same inspiring Breath in them to move. For what hath been thus opened out of the Great Deep of GOD to me, appropriated is most free, to all that do love, and wait, in pure Harmony, to make this *New Jerusalem-Bride* in themselves to see: Ascending into the Bosom of their Bridegroom, so to Descend again, to let the World, that in Ignorance doth lie of this Redemption, know that it is wrought out all fully in such who shall have believed, hoped and waited for it, as partakers of the First Resurrection, in the New Created Glory. O Blessed are they who hereunto shall reach, as to the Mark of their High Calling: *Even so, Amen*, saith the Spirit, who Echoeth to the Bridegroom's Call.

May I.

THIS Morning my Supream and Spiritual Mind was much Employed, being taken up about the obtaining the strong Tide of the Internal Power, to clear our way
to

to do the Works of Wonder. For want of which risen Strength, all is under an Eclipse, so as our Sun under Darknes still doth set as to visiblility, though much lightnes and transcendent Joy may be felt within, yet while this only hidden and aetles doth in any one abide, God himself is as it were unclothed of his Dominion and Dignity, which as veiled is, when Christ his last suffering part doth give to each of us to fill up. But while I was here-upon considering, and with my Lord consulting, what in the present Case was to be done, in reference to my self and others, that for a Jubile of Deliverance have looked, wherein Time's Number hath been not so clearly understood: The Word of the living Testimony plainly in me thus spake, *You troubled are, as if you were put off from the expected Time and Day, but each one upon their Ward and Watch is to stand, and to leave out the measuring of God, by limitation of Time: For the Holy One his own Sovereignty will maintain, and yet unto his diligent Waiters will be very kind; their Extremities he doth understand and know, and will raise up the Meek and Low; for they shall have their Day to lift up their Faces with Joy: but each one shall their own Downty and Lot have, according to the Soul's Heaviness and Travel that they have Laboured in. Even such a Kingly Birth of Power shall they bring forth, whose Conception is from the Holy Ghost,*

Ghost: As that grows strong to get forth, its Power will multiply to the gathering in of the Angelical Host. Now be always therefore found ready as a prepared Bride; for though Time's Calendar may fail, yet God as to his Word will make all good.

May 7.

THIS Morning being in a deep Introversion of Mind, many were the Considerations given into me, as referring to the new Mold and Frame of that Building, that is to be compacted of Holy Fire Stones, that have been tried Stones, and have answered to their Foundation-Stone, by passing through Fiery Tribulations. The which recollecting and calling up some known to me; I said, *Oh my Lord! wilt thou not that these should now be brought together? Thou, O Father, art the only Master Builder, Skilful and Wise to frame a Holy Spiritual House, for thy Glory to fill and rest with thy Presence Apart: For the which those tried Stones that yet do lie scattered and divided, do at this very time send forth their strong and mournful Cry, Oh God! to thee for our gathering together; which I see must be at thy Charge and Cost only.*

And as I was thus with my Lord, conferring about this Matter, these Words rose from

from the Lord his Spirit in me, saying, *I perceive thou art with some others, expecting and waiting to be call'd forth as Living Stones, to be the first row built together upon the Square Stone, which is the Lord himself, who now doth send forth his Measuring Line, so as every tried Stone that is to come together, must be fitly squared also. For this will be the Glory of this House, so compacted and united together; and this is the work of the Holy Spirit, that will measure every Stone, and hew and shave away whatever is found uneven and supernumerous. And therefore till this be done, there will be no building of this high Degree of Transparency carried on: Therefore you are to wait each one privately and internally, till the Holy Power shall thus come to frame, and size you Proportionably to your Foundation-Stone; the which hath such strong Magnetick Force in it, as will draw mightily every Spirit which thus qualified is. There needeth no noise or sounds, for where the Body is, the Eagle-Eye will soon it espy.*

September 2.

A Rapture.

I Was in a most sweet solid Divine Ravishment, in the Spirit of my Mind, and found such an Inlet into the Tri-une Glory of the Deity; which gave me such a full feeding, as upon the very Quintessential Goodness

Goodness it self: And I was thereinto received, even into that serene encompassing Light, Love, and Glory, with the greatest Friendliness and Love-freedom, as if I had been cleared off from this Mortal Life. It seemed to me as if CHRIST, and those Holy Elders in that Angelical Principle, did so come about me, and talked in, and through, a still Voice to me, as if I had been compleated in an Angelical Body. This lasted for some little Time above an Hour. So that I can truly bear Record of the Possibility of an Essential Converse, that may be held between the Glorified Beings, and a Spirit that can, unty, and get it self loose, as if not in a Mortal Sensible Body. Several such Transportations I have been partaker of. And now of late they are more Substantial, and bring so great Joy, that while I am in them, Tears do continually flow from me, and do bow my Soul into the deepest Humility and Stillness. Where I find a never wearied Being in this Ingulphment into the very Depths of GOD: as the open Gates of those wonderful Manifestations, which the Heavenly Worlds do shew me, I do pass through. So that I have been not only for an Hour, but for Days in this High Conjunction, and most inward Walks, with the Higher Order of Eternal Spirits and Powers.

O
 thing as upon the very Goodness

Holy, Holy, Holy Trinity, with Divine Wisdom and the seven Fountain-Spirits that are before the Throne, O penetrate, and qualify through one another in me: so as I may feel, and tast, you yet more: and be held in these Circling Powers, which may be as a strong Defence of Glory round about me, to keep and hide me from all envious and evil Eyes, that would prevent and stop these all-refreshing Entercourses with those Spirits of the Heavenly Orb. Which if it were possible to maintain such a Correspondence, as I have witnessed and tasted of, it would certainly make known what all of the now lapsed Creation should have been in their Original. For if *Moses*, being taken up into the Divine Mist, heard God's Speech, and beheld the bright Glance of his Countenance, and was thereby so Changed, as to have the shine of God's Glory on his Face: No less is it known and experienced, that thro' the taking up in the Spirit, to accompany those Holy and Perfect Spirits, the Reflection from CHRIST, who passeth through them, doth give a Clothing of Light to such that yet appear in Mortal Figures. But these Transportations are peculiar to Some, who for eminent Lights are designed, to shine forth in what lieth yet but in Darkness. Such bright Lamps as these shall have their Succession, as the riper Age of Time shall

A a approach,

approach, for the unfolding of these Heavenly Scenes, and secret Things. For which each one is to watch in their Lot of Time, till the full Consummation of the Glorious Restoration, that promised is, shall be.

Note, [This Subject of the Communion of the Saints Above, with the Saints Below, and with the Glorified Person of the LORD in Them, is more amply declared in the Treatise of this Author, call'd, *The Enechian Walks with GOD, found out by a Spiritual Traveller*; Ten Years after this Transportation Written, and Printed in the same Year 1694, Particularly in P. 11, 21, 22, 23, &c.]

September 20.

Memorandum.

HAVING been to visit a distressed Christian, whose Complaints much entred into me, her Day clouded Within, and extream Necessities in the Outward Man; both which pressed her Soul into the Depths of Sorrow; which I taking share of, as a true Sympathizer, after some Recollections in my Spirit, I had this Word sprang, saying, *I will make thee Steward over the Household of Faith, to give Meat in due season, out of Jehovah's Stock and Stere-*

Store shalt thou hereof dispose: *Mind this Word,*
and rest upon it.

October 10. 1684.

THE Lord hath chosen me to move in a particular Sphere: and his Hand therefore strongly driveth on, as I at this time did feel, for the accomplishing of the full grown Age of the Heir; to whom all the Riches of the Kingdom do belong. And given me it is to see, how suddenly he is shot up in most excellent Stature, with all high and worthy Accomplishments, meetly qualified for the Trust of Kingly Government; knowing he that ruleth with God must be found Meek, Just, and Merciful: also Wise, Powerful, and Courageous, to maintain and defend his Princely Throne and Royalty, in glorious shining Righteousness; for which I stand, look, and wait, lying at the foot of the everlasting Burning Mountain, whence the full Run of all kind of Blessings from the Mighty King thereof expected is to be. For where the Seed of the Kingdom is sprung up in a Substantial Bodily Stature, there we need not question the being put into a present Possession of Dominion, under the Great and Mighty God, who alone Anointeth his own Kings and Priests.

Priests. And he foreseeth, and well knoweth what manner of Spirits they are of: and whether or no his Heart may yet rest in them for Rule and Government. Which must be first so well managed in their own inward Realm, according to an High and Heavenly Order, as Power and Wisdom may be put into Execution, after the manner of *Solomon*, who was a great Type of this in his Day; so as all Nations admired, feared, and magnified his wise Government. And so in like manner it will be evident again, where Christ is come to pitch his Throne to Reign, that a most comely Order we shall see, and excellent Majesty will be added, with Riches and Honour, and Increase of all good Things, suitably to the Degree and Nature of the Princely Dignity of the Lord Christ.

Such an Outspreading Plant of Power, Purity, and Righteousness, Thou art coming in me to be, O Great *Immanuel*. Oh, how my Heart and my Soul do leap and spring, to feel Thee in thy strong Body, so far grown up, for Ruling Might, to relieve and bring up what was before under Tribute!

Divine

Divine Openings of the Year
MDCLXXXV.

The First of January, being New Years Day;

Remarks upon the Old Year.

An Observation of what hath passed in the last Year, as to my own Particular, in Things relating to my own Internal and External State, in what the Lord hath appeared in, and for me: And in what I keep up my Faith for in this approaching New Year, and succeeding Years.

NOW as to the inward Increase and Growth of the new Creature in me, I do find it hath got up this Year somewhat into an higher Stature: tho' many were the Weights which hung upon it, to keep it down; and very great have been my Conflicts and Exercises in Spirit, to preserve that Faith alive, which must overcome, and out-ride all the Storms, and get the Day over all unbelieving and contradicting Spirits, which have so strongly Assaulted me, for the overthrowing of my Confidence, as to what I have been Travelling for in hope,
A a 3 love,

love, faith, and patience, the greater part of my Life, but especially these last Fourteen Years in this suffering Body. In which time I have waited constantly for Redemption to be finished, in such a degree, as for me to live free from that Strange Birth, in which the *Sin* conceived it self Originally. Against which I stand, or more properly the Lamb of God in me: He doth yet go on to maintain this Holy War, nor will he give one motion of Sin rest, till he a Conqueror be. And so in pure Conjunction of Spirit we do go on, agreed to overcome the Dragon and the Beast, who great War hath made. But hold I do by Him that holdeth me. And He it is that hath taught me the use of the Bow: He hath given unto me the *Bow of Faith*, which must the Powerful Arrow let fly: that so the Image where the Serpentine Sin doth lie, may its deadly Wound have both for Time and Eternity.

And now recollecting in my self, how that these Forty Years and more a Spiritual Warriour I have been, I would fain have seen, if possible an end of Sin, not only in the visible appearance as to the sight of Man, but even as to the invisible Eye of the Holy Trinity. For this can only be called true Redemption. But so hanck'd I have been in the Worldly State of things, that all along they have been my Let and Impediment,

yet

yet this I know, that the Earth shall not always cover its Slain; but it will arise and claim that Power which is its due, as a Prince of Life to reign. Therefore I cannot but say, O my Soul, tho' in the Grave of Death thou dost yet lie, yet even those Iron Bars which have so strongly bound thy Life down, shall all dissolved and melted be, by the Spirit-Flame of the Deity. Whence I rest in hope such a *Resurrection-Day* to see, no more to return unto the Dust of the Earth, as hitherto. Now while this suffered hath been, it hath prevented such an *Ascending*, as no more to be seen after the gross and vulgar sight of Men. The which pressing for I am still, and supplicating for it most perseveringly: till all dark and earthly Principalities shall be bowed down, O Lord Jesu, by Thee. Thy Will must be done only.

April 26.

The Land of Havilah.

“ I Saw as it were from the visible Element;
 “ cast down a dark thick Vapour, the
 “ Influence whereof I did sensibly feel gather on
 “ the inward Face of my Mind. With which
 “ I struggled for some time, my Spirit work-
 “ ing still hard to get through the Cloud:
 “ but it bound, and lay as a Weight upon me,
 “ until

A a 4

"until another Element did open, and stream
 "out as a Flame of Fire. And this so dis-
 "perfed it, that immediately my Inward
 "Ground opened, and I was fet at liberty :
 "and the Springs of the Spirit did rife fluent-
 "ly in Faith, Hope and Joy. And there was
 "shewn me a bright Spirit, walking in the
 "likeness of a Burning Lamp: and it shot it
 "self through me, and I found all Heaviness
 "and Deadness to be passed away. And the
 "Face of my Inward Ground did spring with
 "all Heavenly Powers: and a sweet Replenish-
 "ment there was, as a Garden with Flowers.

After which I was cast as into a Trance,
 and had all my outward Senses drowned,
 and was brought by the Spirit into such a
 Place, that was as the Scene of another
 World. For the Ground where the Inha-
 bitants moved, was as clear as Crystal: And
 the same above that was below; and it was
 enclosed as with a Circling Flame. The
 Spirit in the appearance of the Lamp, that
 brought me in, led me to do Obedience to
 one that was the Princess of that World.
 She appeared Great, and full of Majesty,
 resembling the Face of a Woman, all cloth-
 ed as in waved Clouds. The Splendor of
 her Countenance I know not how to express.
 I was somewhat abashed, and afraid, to come
 near: but the Angel animated me. So ac-
 cordingly I made my address: and she di-
 rected

rected my Guide to introduce me to the Acquaintance with the Inhabitants, that in distinct Figures did move up and down; their Bodies were as the bright Beryl, and their Heads covered with the Sun; as reflecting the Face of the Supreme Glory, which did appear as in a Mirroir upon every one of them. This was the Land of *Havilah*, where the Everlasting springing Mines are found: And these the high learned Children of Wisdom, who were all deeply Arted and Skilful in the pure and holy Magia of Faith. For it was the Will of the Princess and Governour of this Principle, that I should not be left to wander by my self, but that I should be brought into the Familiarity of the Wise, and should have a Guide constantly to assist me, and to order all Matters for my Establishment here. Who said to me, *In this mild temperate Element, do thou watch always to keep: For here the Lamp of Fire will as a comforting Spirit with thee walk, and in Seraphick Language with thy Immanuel talk.* Which accordingly I found, and still do find calling me up into this Region of Blessed Stores, that I may come to possess the Treasure of the Everlasting Mountains of the Sun and Moon, which are within this Orb.

Note, [The Former Part of This is the same Manifestation, Repeated, that was given to the Author in the Year 1679, on the 27th of April, and is Before Inserted in its Place.]

July 24,

June 24. 1685.

BUT not left to wander alone, this Treasure deep to search, I by a good Guide was led forth to find where the Key lay that would open the springing Mine. But before it was to be put into my Hand, this Treasure for to unlock, I was called up to stand before the Council of the Holy Trinity, to receive my Instruction and Charge, which was in the tenour of these Words.

O *Sion's* Daughter, thou art looking after a most considerable and most worthy Thing, that hath been lost out of fallen Nature, a Jewel that only can be found in Paradisical Ground, where the Rivers of Gold do run. In which thou art to be washed, that so the Angelical Spring may rise, to give a Virgin Clarity, together with that sparkling Fire-eye, that may see where this Treasure doth lie. Therefore if thou intendest to regain this lost Dominion, I do counsel thee to cast the Anchor of thy Faith and Hope into this Golden River, that parts it self from all muddy Springs and Rivers, that under the Mountains of this Apostatized World do run. Thou needest not be at a loss to search this out. Find but out thine Eternal Self as sunk down into thy
pure

pure Virtual Root: and thou wilt see the Gulf of the Godhead, from whence this River doth proceed. From which all thy Powers shall be both renewed and fed, to maintain a Golden Spring within thy self. Then Co-operation and Co-deification shall be known, from which thou mayest Act and Do whatever thou Wilt; as being returned into Pure and Eternal Nature. Into which see thy Soul anew melted: for that is the Design thy God hath upon thee. He will bring thee forth in such an Habit of Spirituality, as may become his Dwelling Place: and thou shalt walk among the Citizens of the Holy *Jerusalem*; of which City thou shalt be made Free, for Converse and free Use of that Quintessential Life-Stock, restored now in thee. Which thou must be careful only to work from, by drawing of it forth still: since it is the deepest of all my Springs. I charge thee, as thou wouldest know my Multiplying Blessing, that thou do not turn out thine Eye herefrom: but fish only in this Golden River, and a continual rich Draught thou shalt from time to time have, thereby to indemnifie and make amends for the loss of all thy Temporals. And though it was permitted that strong tempestuous Winds should arise, to cast away thy Ship of Earthly Stores; All this was to necessitate thee to return out of the Land of Wasting,
 Losses

Losses and Destructions, where the Curse every way doth meet thee and all others, that Traffick in this strange Land. By all which thy Loss to Great Gain shall amount, if thou enter into those new Covenants and Articles, which now proposed are unto thee.

First. Ask thou no Petition of any other God but Me, by whom, and from whom all Things have had their Being and Upholding. Let thy Faith hereunto be limited, even to my All-sufficiency. Upon this Ground keep steddy, and know that no evil Occurrent shall reach thee; who art hereby set free out, and from all those Powers that Astral are, which over thy Superiour Life have reigned,

Secondly. Search out thy Original Right: To thee an excellent Spirit of Might, Purity, and Power doth belong. A Virgin Habit thou art to put on, and to hold it fast: no more let it be plucked off; that so I may see thee sit in Princely Dignity, by recovering all thy faded Strength and Glory, which thou with all others have lost by coming into this Lapsed State of a Corruptible Body. Yet here is the lost Heir of All Things to be found, if thou followest hard after thy Guiding Star: who will shew to thee where the springing Mine of all weighty Gold doth lie, which only to the Heir of Faith doth belong,

belong. And although a Cherubin with a Flaming Sword, hath kept off all Mortals that could not observe this new Covenant-Law, that so they might find the way into this good Land of *HAVILAH*, where the Gold doth grow most plentifully: Yet to thee I send forth this Covenant Decree, that thou mayest be encouraged to draw up, and in strong Faith to wrestle with this Guardian Angel, that turns his Sword every way. Fight it out with him; for he is to give way to *CHRIST* the Heir of Life, rising as a Conquering Spirit in thee.

Therefore know thy Strength: and do not fear upon this Flaming Sword to attempt. Gird on thy Strength, O Princess, and Daughter of *Sion*: and contend with the high Principalities and Powers that do withstand thy Return, to that all-free State and Antient Paradisical Seat.

Thirdly. Let not the Fallen Sun of the Morning, by his subtil Transformations, at any time withdraw thee out of the low Valley; wherein thou art to walk continually with thy God, and thy Lord, amongst the Virgin Lilies that are his Companions: But do thou withstand him boldly, and watch against him carefully, lifting up here a Standard of Defiance against this Prince of Pride; that so thou mayest not go up unto the Hills, there to contend with him, in the Heights
of

of Divine and Heavenly Enjoyment, but mayest abide beneath, as in the deepest Abasement and Annihilation of Self, where only thou canst behold the Entrance of *Paradise*, and the Door of Wisdom's Principality to open it self. So thou mayest enter in thereat: and shalt surely overcome and defeat all the Stratagems and Wiles of thy cunning Adversary. Wherefore know, and remember always, that thou canst do nothing of, or from, thy self; that so thou mayest be able to do *All things*, through Faith in Him, who is thy Strength, that will never fail thee: And so shalt thou recover thy Original State and Liberty, as in a new flourishing *Sharon*, and most fruitful and delightful *Eden*; wherein thy Walks shall be in the midst of the Trees of Life and Righteousness.

Some time after this.

As I turned into my Watch, there presented it self to me in Vision, a great Outspread Tree, which did seem richly laden with Fruit: and I was called to view it. And the Tree seemed to be enlightened with a Bright Body that appeared in it, standing in the midst of it. And it bore several sorts of Fruits: but none of them were Ripe, or fit for Eating. But the Bright Body in the Tree said: *Go, call thou such as willing are to wait for the Transmuting Power, to all forth*
the

the amazing Wonders of a God; let such with thee come, and sit under this Tree; till the Fruit into Gold ye shall see turned. Then eat thereof ye shall: and Power will be Born suddenly. For this must alter and transmute the whole inward Part: as it is no less than the very Leaven of the Deity; which is therefore to be sought for from the Deepest Ground.

The Power-Engine.

NOW Enumerating the many Secret Treasures that have been revealed to me, and finding no Power to bring them forth into a servicable Manifestation, I was made to renew the Sense thereof, and carry it up to God, by way of Inquiry, why some must yet lie Aftless, after having reached the Central Point, where the Root of the Deity is hid. These things I argued* with my Lord, sinking into the Silent Deep, when this Answer arose therefrom, saying, What ailerth thee thusto multiply thy Complaints for want of the *Engine of Power*? Is it, for that thy God hath withstood thee in it? This thou canst not say: For he hath set thee at liberty, to find out where the Hiding of this Power is. Call over what hath been Revealed: and hereby thou shalt find with whom it is to be found. For it is not looking or calling to God, as distinct from

from thine own Eternal Essence in God, that is to open his Power through the regenerated Nature's Properties, so as the Fulness of God may through Christ dwell in thee Bodily. Then shalt thou know what thy Power is, and thy Ability to go out withal, to act and do that which is the Perogative Royal of God in Nature to perform. Only this now find thou out: so out of scruple and fear of Disappointment shalt thou delivered be, and they who with thee shall attend the opening of this great Acting Mystery, which shall the Wonder be of all succeeding Generations. Hold out in the right Proceſs, as ye have been directed by the bright Star of Truth.

October 10. 1685.

THE Life in me was very wonderfully raised up, after some Holdings down; which the Spirit got over, and entred into the Tri-une Center, the fulness of God, in the intimate Vision of the most Holy of Holies. He whose Mind is thus united, and Spirit in Spirit with God, can do whatsoever he Will; for he Willeth only what God doth: He doth above Nature *Divinely*, or like God, accomplish in a Moment, by firm Confidence and strong Faith; which is the

the very Gate of Miracles, in that only Divine Name *JESUS*, in which all things are repositied and contained. That is, he doth perform it in the wonderful *WORD*, by the *MIND*, which God plants his Spirit and Power of Faith in, through an inward powerful Prayer that is made all *in Spirit*. This is the Divine Blessing I am taught to pursue after. Then every Creature is at the beck and command of their Faith: For they are heard in all things that they do Pray for, by constant fervent Seeking without weariness; which will Conquer, as I can give my Witness unto. Hercunto do Witness also the Sayings of the Holy Divine Philosophers, whose Writings do so much agree, with what in the deep Essence of my Soul hath been opened to me.

Now I was much satisfied, that I had met with some such Authors, that lived in former Ages; which I found few or none in this can parallel, or that so well agree with that, which the *Holy Ghost* hath been so inwardly inciting and driving me into, for that *Mystick Union*, which is the end of all Labour of Love, Faith, and Knowledge, concerning things that are Divine; by bringing the Soul again into its Self: where it hath an ample clear Sight, and true Enjoyment of God. For it doth indeed contract it self

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into the Supersensual Being, where it rests from Labour of all sorts and kinds, quietly possessing the immense Goodness, as its encompassing Habitation, in which lie hid all the Treasures of Life, and the Stock of Inheritance to live upon evermore. Oh how little of this did I know, before I came to sink away from the outward Bodily Array, unclothed from every Sensual Touch: Or before I could find my self to be a Particle of God, as Light in his Light; and to receive Power, Act, and Operation from that Invisible and Eternal Matter; of which nothing can be known, till we pass out of all lower and unstable Things. Which high degree of Spiritual Figuration, springing out of God, as the Center of this new Formation, is given forth thus in way of Revelation, agreeable to what I now perceive was heretofore (in part) known by those Philosophers, who were abstracted and drawn up into such a naked Essence, as flown out of all that was Gross and Material. Whence they were made able to make known this Mystical way of Union, by returning back into the Infinite Being. And hope there may be entertained, that such high Spirited Philosophers may be found standing upon the Earth again. The which set thy Seal to O blessed Redeemer, as the Amen.

Divine

Divine Openings of the Year

MDCLXXXVI.

New Years Day.

Observations on this last Year, how the Lord hath carried me through, as to my Outward Affairs, and supported me by the Hand of his Power most wonderfully.

I Do see and observe that the Divine Wisdom hath so order'd it, that I should be cut off from all sensible Props, and so should rest my self upon an All-sufficiency, that produceth an Existency of things, where nothing visible can be seen: And so I have been of late made to understand the Mystery and true Ground of Faith, the New Covenant-Dispensation, which my Spirit must stick unto, striving to keep the Faith up through Trials, as a Rock that may bear all the Floods that beat upon it. For which I see all force of Spiritual Powers must be called in, for a Guard upon it.

Wherefore I cry, Lord uphold, and be thou the Strength of Almightyness, that I may not go out of the Body, till I be an Overcomer, and see the Travel and the Fruit of all my Spiritual Labours.

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In which I have been hitherto carried through against much Contradiction, that hath most hardy encountered me from this Worldly Principle. And it is the good pleasure of my God to prove me from Year to Year, in keeping me under *Babylon's* Yoak: So that if the Spirit of Faith do not rise high to ransom me, and get Victory over this Worldly Principle, I shall a Soul-suffering Captive under it still be, and my hopes cut off, which so long have Anchored upon the Foundation-Spring of all Promises, and Spirit-Prophecies, which have in this my long and tedious way supported me. Otherwise my Spirit had fainted, while Faith's Revenue was still from me with-held. And now most patiently I do yet wait, for what the Lord will follow me withal. If my Cup shall yet be made bitter, or my Bands more strong, the Lord *JEHOVAH* shall be my stay. His Love I know he will never withdraw. Therefore I will no ill fear, but resigned be to that Holy Will, that cannot admit of any thing that shall let or prevent the growing Life of Christ in me.

Further

And therefore I am not without hope be-
lieving the Holy Birth is the Key that must
Further Observations, in this Month of
January.

I Do see there is a Gift that is to come down
from the Fountain-Deity, which the All-
powerful Replenisher is to bestow, that Impor-
tence and Weakness may be swallowed up
in Victory. I having tried and proved all
sorts of Faith's attendency, do see that it is a
Body that from a Spiritual Birth must arise,
and all magnificent be, in and over, indigent
Corporeity. This we may call the Birth of
the Resurrection, that setteth us free from
what the Mortal Birth doth challenge Supe-
riority in.

But Ah my God! I have not learned that
Wisdom yet to know how or where, the man-
ner or time when this Redeeming Birth shall
so embody it self as to be a Saviour evident,
for the finishing of that Salvation, which
may Power and Renown exert forth Glo-
riously.

There is a Vein which, if it could be hit,
wonderfully would cure all mortal Defects.

Often hath my Spirit been driving to make
attempts to search so deep, till I could find
where it doth lie. The Mighty drawing
Powers I do much feel from Wisdom's
World, from whence all Secret Sciences be.

And therefore I am not without hope, believing the Holy Birth is the Key, that must open this Treasury. Which tho' in its Infancy planted is in me, will have its Resurrection-day, being still carefully nourished by a constant persevering high exalted Faith; which will perform and effect whatever consonant shall be to a Spirit; and Deify even such Works, by Operation, an Act of Faith, proceeding from this holy Internal Birth, as may declare the Lord Omnipotent resteth here: and will not fail to Establish what hath been after a Divine Manner impregnated into the Mind. Holy Cogitations shall not want their Answerable Product, if stirred up in great vehemency, though Incorporeal. As all-working Powers these shall be able to give a Non-entity a Something for to be: And this I do wait to see.

From the deepest Ground and Abyss of the Spirit, all of this kind must work in an high and lofty Sphear, which shewed hath been, where all things which Bodily are must be shut out, that the Spirit may do its own Business in its Native Liberty. For it hath great Ability in its own Essentiality, if it can get free from what is Bodily.

Rouse up then, O Soul of mine: Why standest thou shut up? pass away to thine own Ether, that there thou mayest bring the Pure and Divine Will into Act of substantiality.

stantiality. Slack not this thing to do: For thou wilt find in the Spirit's Property great Power; and nothing impossible, but thou mayst adventure to do, and bring to pass all that in a pure Mind shall move in thee. This Secret keep to thy self; and follow it all closely. It is a new and living Track: It is a Work-house where only are to be the high Learned in the Cabalistical Point, and the Mystery of the greatest Secrecy; which hath lain hid in the Holy Trinity. But seeing some Beam upon thy Mind arise, follow it all ardently in this Work-house: which is so many Removes from Nature and Creature, as nothing of the Out-born Sense can ever be admitted there. O my Soul come, and give all diligence, and attend thy Business here.

January 24. 1686.

Perseverance and Unity.

MY Thoughts being exercised upon the Kingdom, and Love-Dominion, that on the Latter Day is to rise and spread, in the called and chosen Ones, I heard this Word sounding through me, saying, Come forth thou Spirit, that searched hast into God's Deep, why should the Wonders yet be laid asleep? Is it not the time for the Mighty Ones in the Faith to appear? But

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some great Saint will first cut thorough and make the way through a Fiery Sphear: so that all inferiour Elements, must be under Command unto that Part, which doth co-operate with the Heart of him that is Great *Elohim*. Whose Trumpet-Shout is near to go forth, for the Awakening of such a valuable Thing, which hitherto hath not been seen. Therefore go on as knit to the Heart of your *Immanuel*, and Power shall spring to effect whatever you will. This in the Divine Wisdom take thou in: and they who with thee do wait such mighty Power to see. Then stedfast, and unmoveable be in one Mind. So Strength will come in, and your Captives shall be released, and the Curse of Want and Scarcity shall not be the Complaint of your Souls, thus Day by Day: but Praise in your Land shall be heard.

The Jubile of the Captives.

IN the Night-Watch I was exercised in my Mind, as to the Lapsed Creation, the Dead as well as the Living, whether or no Redemption might not reach to them? Presently the Heavenly World unveil'd it self, and open'd upon me. Where I saw the first *Adam* and *Eve*, sitting in Thrones, right opposite to the second *Adam* in his Throne, with the Virgin *Mary* in her Throne. And I saw Angels

Angels innumerable attending, and Souls departed: And as they had Conduct by Angels into any Degree of the Eternal World, lower or higher *Adam and Eve* rose up, and bowed with great Exulting Joy, for that their Off-spring was come up thither. First, the Souls did appear like unto a blew Breath or Smoak; then immediately a Body of Brightness was made their Cloathing; which I saw with great Amazement. Then it was repeated to me, *How the First Adam and his Posterity were made living Souls, to move in Natural Bodies: But the Second Adam, with his Virgin-Spirit, turns Souls into Spirits, and cloaths them with Glorified Bodies.*

Then Queried my Spirit with *Eve*, who drew near unto me: And I asked her, Whether all of her Progeny and Race should be by Christ redeemed out of all Prisons, Hells, and Centers of Darknes? She Answered, It should so be: But yet every Generation in their time and order. The Righteous said, She shall first come up, and shine Here; the Unrighteous shall purged be by Fires: That after this Purgation, Hell, and Graves, and bottomless Centers of Darknes should give up a Goal-Delivery: That when the Trumpet shall sound, the Mystery of the Living and Dead should be finished; and the Lamb of God with his Blood all Souls in every Region purge: and his Reign then Begin triumphantly,

umphantly, till all shall be made Pure. So shall his Kingdom be restored, and given up to GOD for a new Creation, that may dwell with him for ever.

Then said Adam to me: *Stand thou in thy Lot, for thou mayest live to see something in thy Day, as the first-Fruits of this Great Jubile.*

June 7.

WHilst I was still considering the Peculiarity, and Singularity of Faith, which three or four of us were now engaged in, the Word came to me, saying, *Your God taketh full notice, who are the fixed Pillars in the most Holy Faith.* Then was there presented to me a four-square Stone, all white and clear, and at each corner a Pillar, with an Engraven Name upon each Pillar. Upon the Stone was Written, *Foundation-Strength shall bear up these Pillars.* And one Pillar had this Writing upon it, with Flaming Letters as of Gold, *LOVE stretcheth out the strong God of Power, who shall make all the Pillars firm to endure, till the whole God-head weight of Glory shall over all spread.* Upon each of the three others, was also a different Inscription, that was legible to the Spiritual Eye, expressing such and such particular Characters of the Persons, whom they did represent; who are called

called to be of the Foundation of that *Sion-house*, which is yet to be built in this latter Day upon the Earth; and especially figuring out *Faith, Hope, and Perseverance*. All which in each one of their Properties, were appointed to co-work together, for a settled Habitation, for God's Presence to fill, and his wonderful Works to be done. Which shall not fail to be wrought out in those Foundation-Stones and Pillars, that shall hold out, and not be starting, or turning out from the chief Corner-Stone laid in them. For to the Holders out, and the Overcomers it shall be given the great Power of GOD to inherit.

August 2. 1686.

The Philadelphian Angel.

THE forepart of the Night I was much exercised in my Mind, for my Fellow-Travellers, for their holding out in the Work firm unto the end. For the which I found a Spring of Prayer open, with great force, that gave me great Quiet and Assurance, that a superabundant Strength and Power would come into us, to lead us up in our Way. So reposing my self in a Natural Sleep, till Five a Clock in the Morning, then it was thus represented to me Visionally, that we each one here come together were agreed

agreed to commit ourselves, to the most sure
 and high Conduct of God's great Throne-
 Angel, to bring us up to the Heavenly City,
 for to possess the Fruits of all our Spiritual
 Travels. So the Call and Commission came forth, to
 take our Journey. Which being engaged in,
 we mutually did accord; and it was at first
 setting forth pretty calm, fair and pleasant.
 Which gave great encouragement, but after
 a while the Heavens were darkned: and
 such Blackness came before us, that we could
 not see our way, and our Guide seemed to
 be hid in the Cloud, so that we were at a
 loss, and many were the Spirits of Fears and
 Doubts that pressed in. *Oh*, said one to ano-
 ther, *what shall we do now? We have lost both*
our Guide and Way: we shall never get through.
 But in this demur and difficulty, the Strenth-
 ning Angel broke through, saying, *Be not Dis-*
concerted for provings of this kind you must expect.
 Then all became clear again, and refresh-
 ings given in. So with such Power we walk-
 ed on, till we came to a Way that was Stony
 and Hoisting, that caused great Pains and
 Weariness. And there was one that had
 brought somewhat, which was troublesome
 to them, which they in this way were Coun-
 selled to throw away. Which not without
 some Contest in themselves was done. Then
 there was still a Cry of Weariness, because
 the

the Eyes were withheld from seeing the Smooth Way, which was garnished with sweet smelling Flowers, which after this we were to come into. But still one cry'd; My feet are burr: Another cry'd; The Angel goeth on so fast, he cannot keep pace. Upon which the Angel stopped, and called to lean and hold upon him, who brought them out of this rugged Way into the Ascent, where all green and sweet Smells were found. But this did not satisfie, but Complaints did rise still: We begin to be faint, and we do not see the end of our Race, nor the City of our Rest; we thought this Way would have given us an immediate Sight and Entry. So the Angel-Guide gave comfortable Words, saying, Come follow on, take the stay of Patience, ye have but one Encounter more, and then you shall get through: Pluck up, away and follow me, who will not leave you till I have brought you within the sight and view of the Mount-Sion, where the King of Salvation ready doth stand to take you in. So that we were brought on; and our Strength renewed. But another onset there was made of Horned Beasts, that came furiously to push at us. At which a great Fright there was: So that we were ready to run back; for it was said, *Who can Fight it out with these Devouring Beasts?* Which put us to a staggering more than all before. But while

while we were in this Conflict, the Angel commanded us to stand our Ground for our Life, neither to look, nor turn back, for then all of this shall vanquish'd be. Which to the believing proved so in very deed, and our Path was all cleared: and suddenly some thick or dark Covering fell from our Eyes, and the Glorious City upon a high Mountain we did see, whereunto we did ascend one by one; the Glorious Lord appearing in our view, ready to take us in.

Then our conducting Angel took his leave, saying, *Ye shall know and possess the Reward of a thorough Conquest, as you hereunto give heed, and hold out: For to the Overcomers shall all of this Cities Entrance be Given only.*

Now after all of this was opened, it was said in me, "Mark &c mind well: and this recommend for Strengthening to your Fellow-Waiters in the Kingdom of my Patience: "For ye will be tried for some time, before your desired Habitation is obtained. Therefore think it not strange: but keeping in the Faith, That shall both upper and nea-ther World for you Command.

Soon after this, begins the Book of the Care of Faith, Continuing the Journal of the Author, for some of the Following Years:
After

After which succeeds next, *A Communion held between the Saints Above and the Saints Below, in The Enochian Walks with GOD*; Being an Essay towards a further Revelation of the Immense and Infinite Latitude of God's Love, to the restoring his whole Creation: and shewing after what manner we are to look and wait, for the Last Appearance and Coming of our Mighty God and Saviour, Blessed for ever. Amen.

The Laws of Paradise.
A Revelation of the Everlasting Gospel.
The Light World.
The First and Second Messages to the Philadelphia Society.
The Tree of Life.
The Ark of Faith.

F I N I S.

Books Written by the **AUTHOR.**

In Quarta.
THE Heavenly Cloud, or Ascension-
Ladder.
The Revelation of Revelations.
The Enochian Walks, found out by a
Spiritual Traveller.
The Ascent to the Mount of Vision.
The Signs of the Times.
The Wars of David.
In Octavo.
The Laws of Paradise.
A Revelation of the Everlasting Gospel.
The Eight Worlds.
In Twelves.
The First and Second Messages to the Phi-
ladelphian Society.
~~A Third Message to the Same.~~
The Tree of Faith.
The Ark of Faith.

F. I. M. I. S.